

**Flag of ISIS (and BOKO HARAM) as NAZI entity.
It reflects this entity from the point of view of its victims.
We accuse this entity of committing war crimes,
crimes against humanity, mass murder and genocide!**

A PICTURE CAN SPEAK LOUDER THAN A MILLION WORDS!

Vocabulary and Pictorial Representation:

A truthful representation of facts is in politics as important as it is in medical diagnostic. In this series of texts and symbols, anyone person, political ideology, ideological group or state, is named "NAZI" according to their Nazi-like behaviour and general Nazi-like mindset, NOT according to their actual ideology or the often false perception that outsiders may have of them.

Example: Although the Communist party of China, is often viewed as "the left and therefore harmless," in their behaviour however, Communists act precisely like the Nazis of Adolf Hitler's Europe in the 1940s who threatened, tortured, subjugated, or murdered millions their victims for the simple reason that they did not belong to them. The very same totalitarian attitude applies to the political ideologies of Islam.

Any individual, or group of individuals, outside these Nazi-entities is considered "enemy" of those Nazi-like states or other entities (such as terrorist groups, jihadists, fascist activists, etc.) are here branded as "Nazi" and deserve no less. They use a psychological tool known as "dehumanisation." Enemies are described as animals, pigs, apes, vermin, or subhumans in their Nazi-propaganda.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The tool of dehumanisation is deeply rooted in texts that those Nazis used and still use to justify incarceration, execution, or even genocide on a massive scale. We must take totalitarian regimes and their leaders very serious. Almost all of them announce their evil plans long before they execute them.

If more people had read Hitler's "Mein Kampf," the Second World War and the Holocaust with 50 million deaths could have been prevented. If more people had read the Islamic scripture (Quran, Sira, Hadith), the death of 250 million people could have been opposed. If more people had read some books written by Aleksandr Dugin and what Putin quoted from them, the war in the Ukraine never had happened. If more people would read what Xi Jinping and his propaganda outlets write (such as "Document No. 9" or other texts in Xinhua net), they may understand the magnitude of his plans for the World.

The complacency and sluggishness of the minds of our politicians, courts of law and media, as well as their cowardice, are the Zyklon B administered to Western Civilisation. There can be no diplomatic immunity for political mass murderers. It is time to bring perpetrators of aggressive wars, of jihadism, of crimes against humanity, of genocide, to justice!

Col. Laurence Hamilton

NAZI DOCTRINE OF ISLAM

QUESTION:	ANSWER:
What is Islam?	The laws and doctrines found in Koran, Sira, Hadith.
Where does Islam come from? What is the origin of Islam?	The laws and doctrines found in Koran, Sira, Hadith. Mohammed is the origin. All 3 books are authoritative. Every opinion not found in Koran, Sira, Hadith, is irrelevant when debating with Muslims as equality of sexes, freedom, democracy, etc., are not Islam
Who is Mohammed ibn Abdullah?	Mohammed ibn Abdullah (c. 570–632 AD) was a tradesman, caravan robber, warrior, politician. In c.610, he became a priest gaining only 150 followers within 15 years. After the death of his protecting uncle and his wife 4 weeks later in 619 during the Justinianic Plague (541–770). Robbing caravans and causing troubles, the authorities of Mecca threw him and his followers out in 622. This event, the Hijra, marks the beginning of the Islamic calendar, that was later created to mark Mohammed's military success. Believing that only complete "submission" (Islam) to God is the right way of life, he killed and subjugated tens of thousands in 95 wars until he died in 632. The Koran verses clearly show both, his peaceful career as well as his violent activities. Each Muslim must embrace both of them as the Koran views him as the perfect model of a Muslim; and so is his book, the Koran, the mother of the book, perfect and can therefore never be reformed. .
What is the Koran?	The Koran is for Muslims the literal word of God, it is the Islamic Book of Law written in the form of a tiny notebook (just 66% of the New Testament). It has 2 parts: the Mecca-Koran and the Medina-Koran.
What is the Sira?	The Sira has to be read first in order to understand context in the Koran. Its full title is Sirat Rasul Allah, "Life of Allah's messenger," meaning: The biography of Mohammed ibn Abdullah.
What is the Hadith?	The Hadith depicts what Mohammed did and said. It has to be read in order to understand context in the Koran and the Sira.
How to distinguish a good Koran from a bad Koran?	A good quality Koran gives right under each chapter title the origin as "revealed in Mecca" or "revealed in Medina." Medina verses always abrogate Mecca verses!

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

What is the Mecca-Koran?	The Mecca-Koran consists of verses written by Mohammed during his peaceful times in Mecca; they account for 64% of the Koran and reflect Mohammed's peaceful first career.
What is the Medina-Koran?	The Medina-Koran consists of verses written by Mohammed during his violent times in Medina; they account for 36% of the Koran and reflect Mohammed's violent second career.
What is the chronological order of the Koran like?	According to Mohammed's 2 careers, there are 2 Korans in one binding. The 114 chapters of the Koran are arranged from the longer chapters to the shorter ones, but in a non-chronological order; probably on purpose. However, the chronology is known and can be assorted back into two main Koran groups or periods: 1st, the Mecca Koran; 2nd, the Medina Koran. The Koran's traditional chapter chronology by Abd Allah Ibn Abbas (c. 619–687). Abbas was one of Mohammed's cousins, disciples, and a Hadith narrator: MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83. MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.
What is the Tafsir?	The Tafsir is a concordance explaining why Mohammed did and said things in detail. The largest and most authoritative version is the 40 volume Tafsir al-Tabari.
What is the Reliance of the Traveller?	It is a short concordance on Islamic Law written for the Muslim Migrant or Convert abroad.
What is the Islamic Calendar based on?	The Islamic Calendar is based on the Migration of Mohammed from Mecca to Medina because it marks his political success through violence and conquest.
What is the success of Islam based on?	Islamic success is based on Migration, and on encroachment, dawah, propaganda, jihad, intimidation, conquest, dhimmitude, subjugation, murder and genocide put upon the host.
Why is it important to know the origin of the Koran chapters?	The Koran is arranged from longer to shorter chapters. It is known as the "Uthmanic Codex." Caliph Uthman did that in order to obfuscate context from non-Muslim readers as they most likely never would read Sira and Hadith. Al-Taqiyya is so built into the Koran.
What is abrogation in Islam?	Abrogation is described in Koran 2:106 and other chapters. A younger verse from Medina replaces an older verse from Mecca when there is a decision for Islam is to be made.
What is al-Taqiyyah?	Taqiyyah 'precaution', is a sacred lie that allows one is to hide his true beliefs in certain circumstances or to lie to save himself of being killed or harmed. A Muslim man has so also the right to lie to his Kafir wife when he has another woman for bed or when he wants to take away his children from her custody. He will not tell her this fact before the marriage.
How to make others to understand Islamic doctrine and what is behind it?	Always quote from the most reliable authority of Islam which is the Koran and state chapter and vers number and whether it was revealed in Mecca or in Medina in order to clarify which vers reigns supreme over other verses due to the rule of abrogation.
Who claims that Koran, Sira, Hadith are Books of Law?	The Muslims and their states themselves. See: The Constitution of Saudi Arabia, The Constitution of the Islamic Republic of Iran, The Hamas Covenant, The Hamas Charter, The Muslim Brotherhood, and other entities
What is Apostacy?	Apostacy is to renounce Islam, this treason carries the death penalty; this is why Muslims neither leave Islam nor do they reform it. This is where you can pin-point each and every Muslim's opinion to. Reason: You cannot reform the literal word of God!

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

What is a Kafir?	Kafir or Kuffar is an Arabic and Islamic word which refers to a person who disbelieves in God as per Islam, or denies his authority, or rejects the tenets of Islam. The term is often translated as "infidel", "pagan", "rejector", "denier", "disbeliever", "unbeliever", "nonbeliever", and "non-Muslim". In reality, it is the emotional curse word such as 'unbelieving bastard.'
What is a Dhimmi?	Dhimmi, officially "protected person"; primarily Jews, Christians, Zoroastrians and Mandaeans, living in an Islamic state who must pay a separate tax (jizya) and does not allow him military service under Islamic law.
What is the "House of Islam"?	Dār al-Islām the abode, or land, of Islam. Muslims read the Koran from the Muslim point of view.
What are the "People of the Book"?	primarily Jews, Christians, Zoroastrians and Mandaeans, all people who have scripture of Jewish or Christian origin; they all Dhimmis and also Kafirs.
What is the "House of War"?	Dār al-ḥarb means house of war; refers to Kafir areas outside Muslim rule which a Muslim state can go to war with. Kafirs should read the Koran, Sira, Hadith from the Kafir's point of view as he could be tomorrow the next victim of a jihad attack for which the perpetrator has to fear no juristic consequences in the House of Islam; on the contrary in case the Muslim attacker dies, he goes straight to paradise with lots of beautiful and sensual huries. In a society in which many men can never have a wife due to Islamic polygamy, this is an interesting offer.
What is the "law of Waqf"?	Waqf, An endowment of money or property: the return or yield is typically dedicated toward a certain end, for example, to the maintenance of the poor, a family, a village, or a mosque. According to Hamas, all of historic Palestine is an Islamic waqf; this is called political waqf and extents to all formerly Islamic territories such as southern France, Spain, Portugal, Israel, Greece, former Yugoslavia, Bulgaria and even parts of Poland, Russia, Romania, Bulgaria, Georgia and Armenia. Be alert!
What is an Apologist of Islam?	An Apologist of Islam is a Muslim or non-Muslim who defends Islam on the basis on that what Muslims say. Usually, such an apologist has no knowledge about the Islamic scripture so that he has no idea what is really in the hearts and minds of Muslims or what drives their often violent actions.
What is a Hudna?	Any treaty with Kafirs, with non-Islamic states, with Israel are considered a Hudna, which is only a truce to give Islam to gain or regain strength; it is limited to ten years maximum. Negotiating Kafirs usually do not know that.
Who is considered "innocent" from the viewpoint of Islam?	Everyone who is a Muslim is in principal innocent. Anyone who is not a Muslim, or who embraces Western lifestyle is NOT innocent by Islamic definition.
Do women have equal rights in Islam?	As the Koran is a Book of Law rather than a prayerbook, we must take the Islamic laws written into it seriously: ". . . and call to witness, from among your men, two witnesses. And if two men be not found, then a man and two women." [Koran 2.282] In other words: According Sharia Law, a woman is only half worth of a man. Because the Koran is by Muslims considered as the literal word of their god, this law, just as all other laws in Koran, Sira, Hadith, cannot be deleted, improved or otherwise altered.
Question: What is Islam?	Islam is violent, deceptive, imperialistic, supremacist, in other words it is an ancient doctrine of Facism and Nazism, Islam is Totalitarian!

MISCONCEPTIONS ABOUT ISLAM

Collection of daily beliefs of Western people
versus daily beliefs and actions of Muslims

ISLAM IS A RELIGION OF PEACE. YES! - BUT DUE TO THE MEDINA KORAN, ISLAM IS PRIMARILY A DOCTRINE OF WAR!

Islam fought 548 battles and wars in the West; there are 12 decades in 1400 years that are Jihad free. In other words: Islam is 91% violence, 9% peace [So, when George W. Bush and Tony Blair stated that Islam be a religion of peace, they were 9% right, but 91% wrong!]. On top of those numbers come another 500 battles and wars in the East [India, China, Central and South Asia; that is: Indonesia, Malaysia, Burma, Thailand, Philippines, etc.], of which over 60 battles fought by the Sikhs against Muslim invaders are best documented.

The Islamic doctrine of Jihad [found in the Koran, the Sira, the Hadith], that is the Fight "in the Cause of Allah," has cost the lives of 80 million Hindus, 10 million Buddhists, 60 million Christians, 120 million Africans, 10 million Jews, 20 million Zoroastrians, 10 million Central Asians, and 10-20 million Chinese. Circa 1.5 million Christian Greeks and Armenians died in "Ethnic Cleansings" during the rule of the Muslim Ottoman Turks in World War I [just like in Hitler's Nazi-Europe, war was used as a cover-up]. This is approximately 300 million people during the last 1400 years. The ruthless conquests of Timur alone account for a death toll of roughly 20 million. Zoroastrians, Hindus, Buddhists, Jews, Christians, Secularists [Atheists, Agnostics, etc.]. Since the attack of the World Trade Center in New York on 9/11 in 2001, in which Muslims murdered 3000 people, over 42,000 Muslim Jihad attacks killed circa 300,000 people, up to September 2022. This is equivalent of 3 Atomic Bomb attacks at the size of Hiroshima each. Very peaceful indeed! And here are the Islamic texts that animate Muslims to act as Jihadists:

Koran 5:33 "The punishment for those who wage war against Allah and His Messenger and who do mischief [non-Islamic behaviour] in the land is only that they shall be killed or crucified, or their hands and their feet shall be cut off on opposite sides, or they shall be exiled. That is their disgrace in this world, and a dreadful torment is theirs in Hell."

Koran 9:29 "Fight those who do not believe until they all surrender, paying the protective tax in submission."

Koran 9:5 "Fight and kill the disbelievers wherever you find them, take them captive, torture them, lie in wait and ambush them using every stratagem of war."

Sira Ishaq: 618 "Kill the disbelievers wherever you find them. Lie in wait for them, ambush them, overwhelm them. I have ordered you to kill them."

Tafsir Tabari 8: 141 "The battle cry of Muhammad's Companions was, 'Kill! Kill! Kill!'"

Bukhari: V4B52N196 "Allah's Apostle said, 'I have been ordered to fight people until they say, "None has the right to be worshipped but Allah."'"

Koran 4.90 "If they turn back from Islam, becoming renegades, seize them and kill them wherever you find them."

Bukhari: V4B52N260 "The Prophet said, 'If a Muslim discards his religion, kill him.'"

Bukhari: V9B87N127 "The Prophet said, 'I have been given eloquent speech and have been awarded victory by terror so the treasures of the earth are mine.'"

Koran 108.003 "For he who insults you (Muhammad) will be cut off."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Bukhari: V7B67N427 “The Prophet said, ‘If I take an oath and later find something else better than that, then I do what is better and expiate my oath.’”

8th surah – “wipe the Infidels out to the last. I shall fill the hearts of the Infidels with terror! So smite them on their necks and every joint, and incapacitate them, for they are opposed to Allah and His Apostle. Whoever opposes Us [Me, Allah] should know that Allah is severe in retribution. The Infidels will taste the torment of Hell.”

Tafsir Tabari 7: 97 / Sira Ishaq: 368 “We [Allah] carried Ka’b’s head and brought it to Muhammad during the night. We saluted him as he stood praying and told him that we had slain Allah’s enemy. When he came out to us we cast Ashraf’s head before his feet.

Bukhari: V9B88N174 “I heard the Prophet saying, ‘Islam cannot change!’”

Koran 89:23 “For His [Allah’s] chastisement will be such as no other can inflict. None punishes as He will punish! None can bind as He will bind.”

Sira Ishaq: 327 “Allah said, ‘A prophet must slaughter before collecting captives.

Bukhari: V5B59N512 “The Prophet had their men killed, their children and woman taken captive.”

Koran 33:26 “Allah made the Jews leave their homes by terrorizing them so that you killed some and made many captive. And He made you inherit their lands, their homes, and their wealth. He gave you a country you had not traversed before.”

Muslim: C9B1N30 “The Messenger said: ‘I have been commanded to fight against people so long as they do not declare that there is no god but Allah.’”

Muslim:C29B20N4634 “The Messenger of Allah said: ‘Nobody who dies and has something good for him with Allah will (like to) return even though he were offered the whole world and all that is in it, except the martyr who desires to return and be killed for the merit of martyrdom.’”

Tafsir Tabari 9: 69 “We fight people until they believe in Allah. He who believes in Allah and His Messenger has protected his life and possessions from us. As for those who disbelieve, we will fight them forever in the Cause of Allah and killing them is a small matter to us.

Tafsir Tabari 9:115 “The military expeditions (Ghazawat) in which the Messenger personally participated were twenty-six. Some say there were twenty-seven.”

Koran 9.3 “And a declaration from Allah and His Messenger to all mankind: ‘Allah is free from all treaty obligations with non-Muslims and so is His Messenger.’”

Bukhari:V4B52N288 “Expel disbelievers from the Arabian Peninsula.”

Koran 2.191 “Slay them wherever you find and catch them, and drive them out from where they have turned you out; for persecution and oppression are worse than slaughter.”

Koran 33.25 “Allah drove the disbelievers back...and helped the believers in battle.... He terrorized the People of the Book so that you killed some and made many captive. He made you inherit their lands, their homes, and their wealth. He gave you a country you had not traversed before.”

Koran 8:12 “I shall terrorize the infidels. So wound their bodies and incapacitate them because they oppose Allah and His Apostle.”

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Koran 8:57 "If you gain mastery over them in battle, inflict such a defeat as would terrorize them, so that they would learn a lesson and be warned."

SLAVERY IS NOT ALLOWED IN ISLAM - WRONG! MOHAMMED WAS A SLAVE HOLDER, HE HAD SEX-SLAVES

Slavery has two distinct sources: (1st) Captured slaves in a war, and (2nd) slavery as punishment for a crime in which the convict has to repent by penal service. The war slaves were used as rowers of the galleys or in mines, the convicts were used in private households. Then the men were castrated. The women of either those groups were used as sex-slaves either privately or in whore houses. Slaves had to be young and healthy. In other words: old, frail, or otherwise inable humans were invariably executed, often right on the spot of capture.

Slavery in Islam began in the 7th century with Mohammed already. We know that he had slaves, particular sex-slaves. His successors got their slaves from the conquered territories of the Roman Empire, Spain and the Balkans, the Persian Empire, from India, Central Asia, and from China. Islamic slave traders ventured to the European coasts and even into the North Sea raiding towns in the British Isles, in France, and the German Lowlands.

From the 9th to the 12th centuries, the Vikings were hunting for slaves in France, Germany, Russia. The Mongol invasions and conquests from the 12th to the 14th centuries also resulted in taking numerous captives into slavery from Persia, India, Russia, and China. Slave commerce during the Late Middle Ages was mainly in the hands of Venetian and Genoese merchants and cartels, who were involved in the slave trade with the Golden Horde from 1100 to 1500. Nobody kept their hands clean. That is why nobody wants to talk about it. The Muslim slave business came to a sudden end in 1815 when the United States Navy smashed the fleets of the Islamic Barbary states [present-day Libya, Tunisia, and Algeria] in North Africa between the years 1801 and 1815. Thomas Jefferson created the US-Navy precisely for this purpose in the previous years. He had read the Koran due to the Muslim Barbary attacks on American trading ships and selling the captured crew into slavery. He now knew why they did it, and also why the young American nation had to pay Jizya tribute.

Islam ran the wholesale slave trade in Africa. Slavery after the conquest of the Americas in the 16th century has been a two-end business: Muslim and Western customers on one end, Muslim slave hunters and traders on the other end; those were the only ones familiar with the African environment. Thomas Sowell [in his book *Race and Culture*, BasicBooks, 1994, p. 188] estimates that 11 million slaves were shipped across the Atlantic and 14 million were sent to the Islamic nations of North Africa and the Middle East. For every slave captured many others died. Estimates of this collateral damage vary. The renowned missionary David Livingstone estimated that for every slave who reached a plantation, five others were killed in the initial raid or died of illness and privation on the forced march.[Woman's Presbyterian Board of Missions, David Livingstone, p. 62, 1888] Those who were left behind were the very young, the weak, the sick and the old. These soon died since the main providers had been killed or enslaved. Even when we estimate only one family member killed for one single slave, it would double the number of victims. So, for 25 million slaves delivered to the markets on the West African coast, we have an estimated death toll of about 50 million to 120 million Africans.

With the genocidal murders and enslavements committed by the Muslims of ISIS [known as ISIL or Islamic State], slavery takes its modern twist. Slavery has been documented in recent years, despite its illegality, in Muslim-majority countries in Africa including Chad, Mauritania, Niger, Mali, and Sudan. In 2014, Islamic Jihadist groups in the Middle East (ISIS) and Northern Nigeria (Boko Haram) have not only justified the taking of slaves in war but actually enslaved women and girls.

According to media reports from late 2014, the Islamic State of Iraq and the Levant (ISIL) was selling Yazidi and Christian women as slaves. According to Haleh Esfandiari of the Woodrow Wilson International Center for Scholars, after ISIL militants have captured an area they "usually take the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

older women to a makeshift slave market and try to sell them." In mid-October 2014, the UN estimated that 5,000 to 7,000 Yazidi women and children were abducted by ISIL and sold into slavery. In the digital magazine Dabiq, ISIL claimed religious justification for enslaving Yazidi women whom they consider to be from a heretical sect. ISIL claimed that the Yazidi are idol worshipers and their enslavement is part of the old shariah practice of spoils of war. According to The Wall Street Journal, ISIL appeals to apocalyptic beliefs and claims "justification by a Hadith that they interpret as portraying the revival of slavery as a precursor to the end of the world".

ISIL announced the revival of slavery as an institution. In 2015 the official slave prices set by ISIL were following:

- Children aged 1 to 9 were sold for 200,000 dinars (\$169).
- Women and children 10 to 20 years sold for 150,000 dinars (\$127).
- Women 20 to 30 years old for 100,000 dinar (\$85).
- Women 30 to 40 years old are 75,000 dinar (\$63).
- Women 40 to 50 years old for 50,000 dinar (\$42).

However some slaves have been sold for as little as a pack of cigarettes. Sex slaves were sold to Saudi Arabia, other Persian Gulf states and Turkey. See also Wikipedia articles: Ma malakat aymanukum [The most common term in the Koran to refer to slaves, in particular to sex-slaves, is the expression ma malakat aymanukum, meaning "those whom your right hands possess"]; History of slavery in the Muslim world; Sexual slavery in Islam; Slavery in 21st-century jihadism; Human rights in ISIL-controlled territory; ISIL slave trade; Islamic views on slavery; Slave trade, Genocide of Yazidis by ISIL; Sexual slavery, Sexual jihad, Sexual slavery, Middle East, Sexual violence in the Iraqi insurgency, and Slavery in 21st-century Islamism.

The largest community in the World that could resist, is the Roman Catholic Church. But again, after the disgraceful silence of the Church in World War I, the shameful absence in World War II, the Church members, and also the non-Christians on the Right and on the Left, in the Western World are wallowing in the ideological filth of Political Correctness and Woke instead of standing up for the righteousness taught by Jesus Christ. Christ and his righteousness is dead, and the Muslims sense it. How can these complacent Western people look into the mirror seeing their own ugly face of cowardness, while their brothers and sisters are raped, murdered, and enslaved by Islam?

Surah 9:61 "Gabriel came to Muhammad and said, 'If a black man comes to you, his heart is more gross than a donkey's.'"

Tafsir Tabari 2: 21 "Ham [Africans] begat all those who are black and curly-haired, while Japheth [Turks] begat all those who are full-faced with small eyes, and Shem [Arabs] begat everyone who is handsome of face with beautiful hair. Noah prayed that the hair of Ham's descendants would not grow beyond their ears, and that whenever his descendants met Shem's, the latter would enslave them."

Captivity and rape is condoned in the Koran and hadiths.

Sira Ishaq:327 "Allah said, 'A prophet must slaughter before collecting captives.

Bukhari:V5B59N512 "The Prophet had their men killed, their children and woman taken captive."

Koran 9:5 "Fight and kill the disbelievers wherever you find them, take them captive, torture them, lie in wait and ambush them using every stratagem of war."

Tafsir Tabari 2: 21 "Ham [Africans] begat all those who are black and curly-haired, while Japheth [Turks] begat all those who are full-faced with small eyes, and Shem [Arabs] begat everyone who is handsome of face with beautiful hair. Noah prayed that the hair of Ham's descendants would not

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

grow beyond their ears, and that whenever his descendants met Shem's, the latter would enslave them.”

Koran 009:061 “Gabriel came to Muhammad and said, ‘If a black man comes to you, his heart is more gross than a donkey’s.’”

Sira Ishaq: 243 “I heard the Apostle say: ‘Whoever wants to see Satan should look at Nabtal!’ He was a black man with long flowing hair, inflamed eyes, and dark ruddy cheeks.... Allah sent down concerning him: ‘To those who annoy the Prophet there is a painful doom.’”

Bukhari: V9B89N256 “Allah’s Apostle said, ‘You should listen to and obey your ruler even if he is a black African slave whose head looks like a raisin.’”

Let’s not forget female slaves “whom your right hand possess” who suffer even more with legal and sanctioned rapes.

Koran 004.024 “And all married women except those whome your right hands possess [slaves] (this is) Allah’s ordinance to you, and lawful for you.”

This surah (among many) permits the rape of slaves.

Koran 004.025 “And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls.”

Koran 004.003 “marry women of your choice who seem good to you, two or three or four; but if you fear that you shall not be able to do justice (to so many wives), then only one, or (a slave) that you possess”

Koran 24:34 “Force not your slave-girls to whoredom if they desire chastity, that you may seek enjoyment of this life. But if anyone forces them, then after such compulsion, Allah is oft-forgiving.”

Racism towards non-believers and blacks is inbred in Islam due to the Arabs being Allah's chosen people.

Tafsir Tabari IX:69 “Arabs are the most noble people in lineage, the most prominent, and the best in deeds. We were the first to respond to the call of the Prophet. We are Allah’s helpers and the viziers of His Messenger. We fight people until they believe in Allah. He who believes in Allah and His Messenger has protected his life and possessions from us. As for one who disbelieves, we will fight him forever in the Cause of Allah. Killing him is a small matter to us.”

Tafsir Tabari 2: 11 “Shem, the son of Noah was the father of the Arabs, the Persians, and the Greeks; Ham was the father of the Black Africans; and Japheth was the father of the Turks and of Gog and Magog who were cousins of the Turks.” “Noah prayed that the prophets and apostles would be descended from Shem and kings would be from Japheth. He prayed that the African’s color would change so that their descendants would be slaves to the Arabs and Turks.”

ISLAM RESPECTS WOMEN. TRUE! - BUT ONLY AS SUBJUGATED BIRTH MACHINE OR [POTENTIAL] MOTHER!

From their testimony, a woman is worth half that of a man, to the inheritance of a woman is half that of a man, to the mandatory covering of women, to Mohammad’s statement that he has seen hell and the majority of dwellers were women, the female gender is nothing more than the property of her father and then her husband. “Honour” killing is commonplace in most Muslim countries and rarely punished (if so, very lightly). Honour killing is justified in Sharia law. Watch “Honour Diaries”. A man can sleep with and beat as many women as he can, he can be as corrupt and as murderous as he can be, but he can still be viewed as an honorable man since the honour of their men is between their women’s legs. Fathers, brothers, and uncles can clean their tarnished names with a slit of their knives. Even if their women have been raped, in their societies, the shame of being raped is greater than the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

rape itself and sometimes the family forces the victim to marry her rapist. Then there is the extreme fascination with virginity since in heaven, they only speak of virgins in the plural and that they “grow a new growth” where the virginity is restored every time. Koran 056.034 “On couches or thrones raised high. Verily, We have created them (maidens) incomparable: We have formed their maidens as a special creation, and made them to grow a new growth. We made them virgins—pure and undefiled, lovers, matched in age.”

Virginity tests for school and work is common. When a bride marries, she is taken to the bedroom while the whole family awaits a blood stained sheet, and thus the ululations begin. Humiliating virginity restoration surgeries are common to ensure bleeding so that the woman and her family are not “dishonoured.”

The brain washing of women is systematic and starts very young, where they defend the right of the men to have 4 wives, the right to cover themselves in black chains of fabric, and the right to hold their daughters tight while they have their clitorises cut off. They also are taught to make excuses why a man is worth twice that of a woman and their whole worth is derived from having a husband. Their culture makes being a single woman extraordinary difficult in Muslim countries where you need your husband's/father's/brother's permission to leave the house, to find a job, to enroll in school, or to get a visa or passport. They are seen as whores and prostitutes and are left begging in the streets and are victims of the men's lust. The highest levels of domestic violence occur are in these countries and getting a divorce is extremely difficult but a man can say the words “I divorce you” 3 times and can leave a woman destitute. Her children are automatically taken away and given to the father. If the father dies, the children are taken away and given to his brother. So when they brag about low divorce rates are, now you know why.

Temporary marriages are the men's justification for legal rape and prostitution. These “nikah mut'ah” shams performed mainly by Shias could last from an hour to months.

Young boys are also victims. This passage and others that speak of beautiful boys in heaven could explain the public pedophilia where men fight and kill for the right to rape the dancing boys of the Bacha Bazi in Afghanistan and Pakistan and the dancing boys of the Köçek in Turkey. Koran 76:19 “And round them shall serve immortal boys of perpetual freshness, never altering in age. If you saw them, you would think they were scattered pearls.”

Koran 2.223 “Your wives are a tilth for you, so go into your tilth when you like”

Bukhari:V1B22N28 “The Prophet said: ‘I was shown the Hell Fire and the majority of its dwellers were women who are disbelievers or ungrateful.’ When asked what they were ungrateful for, the Prophet answered, ‘All the favors done for them by their husbands.’”

Tafsir Tabari 9: 113 “Allah permits you to shut them in separate rooms and to beat them, but not severely. If they abstain, they have the right to food and clothing. Treat women well for they are like domestic animals and they possess nothing themselves. Allah has made the enjoyment of their bodies lawful in his Koran.”

Tafsir Tabari 1: 280 “Because Allah afflicted Eve, all the women of the world menstruate, and they are stupid.”

Tafsir Tabari 1: 298 “The Black Stone (Ka'aba) which was originally whiter than snow... “ Tafsir Tabari I:303 “Turned black because it was fingered by menstruating women.”

Koran 004.015 “If any of your women are guilty of lewdness, take the evidence of four witnesses from amongst you against them; if they testify, confine them to houses until death [by starvation] claims them.”

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

A woman on her period is considered dirty, but even outside that time of month, women are considered dirtier than dirt. Koran 004.043 “Believers, approach not prayers with a mind befogged or intoxicated until you understand what you utter. Nor when you are polluted, until after you have bathed. If you are ill, or on a journey, or come from answering the call of nature, or you have touched a woman, and you find no water, then take for yourselves clean dirt, and rub your faces and hands. Lo! Allah is Benign, Forgiving.”

Koran 33:59 “Prophet! Tell your wives and daughters and all Muslim women to draw cloaks and veils all over their bodies (screening themselves completely except for one or two eyes to see the way). That will be better.”

Koran 24:34 “Force not your slave-girls to whoredom if they desire chastity, that you may seek enjoyment of this life. But if anyone forces them, then after such compulsion, Allah is oft-forgiving.”

Koran 056.034 “On couches or thrones raised high. Verily, We have created them (maidens) incomparable: We have formed their maidens as a special creation, and made them to grow a new growth. We made them virgins—pure and undefiled, lovers, matched in age.”

Bukhari: V7B69N494 “I heard the Prophet saying, ‘From among my followers there will be some who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, to be lawful. Allah will destroy them during the night and will let mountains fall on them. He will transform the rest into monkeys and pigs and they will remain so till the Day of Doom.’”

Bukhari:V4B54N476-544 “The Prophet said, ‘In Paradise they will not urinate, relieve nature, spit, or have any nasal secretions. Everyone will have two virgins who will be so beautiful and transparent the bones of their legs will be seen through their flesh.’”

Tafsir Tabari 9: 126 “The Messenger of Allah married fifteen women. He combined eleven at a time and left behind nine.” (This list doesn't include the sex slaves, rape and incest victims, and concubines.)

Muslim:C35B1N142 “‘O womenfolk, you should ask for forgiveness for I saw you in bulk amongst the dwellers of Hell.’ A wise lady said: Why is it, Allah’s Apostle, that women comprise the bulk of the inhabitants of Hell? The Prophet observed: ‘You curse too much and are ungrateful to your spouses. You lack common sense, fail in religion and rob the wisdom of the wise.’ Upon this the woman remarked: What is wrong with our common sense? The Prophet replied, ‘Your lack of common sense can be determined from the fact that the evidence of two women is equal to one man. That is a proof.’”

Bukhari: V3B48N826 “The Prophet said, ‘Isn’t the witness of a woman equal to half of that of a man?’ The women said, ‘Yes.’ He said, ‘This is because of the deficiency of a woman’s mind.’”

Sira Ishaq: 584 “Tell the men with you who have wives: never trust a woman.”

Koran 033.059 “Prophet! Tell your wives and daughters and all Muslim women to draw cloaks and veils all over their bodies. That will be better. They will not be annoyed and molested.”

Koran 024.006 “And for those who launch a charge against their wives, accusing them, but have no witnesses or evidence, except themselves; let the testimony of one of them be four testimonies, (swearing four times) by Allah that he is the one speaking the truth. And the fifth (oath) that they solemnly invoke the curse of Allah on themselves if they tell a lie.”

Koran 004.011 “Allah directs you in regard of your Children’s (inheritance): to the male, a portion equal to that of two females.... These are settled portions ordained by Allah.”

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Bukhari: V4B52N211 "I participated in a Ghazwa [raid] with the Prophet. I said, 'Apostle, I am a bridegroom.' He asked me whether I had married a virgin or matron. I answered, 'A matron.' He said, 'Why not a virgin who would have played with you? Then you could have played with her.' 'Apostle! My father was martyred and I have some young sisters, so I felt it not proper that I should marry a young girl as young as them.'"

Koran 004.003 "marry women of your choice who seem good to you, two or three or four; but if you fear that you shall not be able to do justice (to so many wives), then only one, or (a slave) that you possess"

Koran 002.282 "and call to witness, from among your men, two witnesses. And if two men be not found, then a man and two women."

Koran 056.033 "Unending and unforbidden, exalted beds, and maidens incomparable. We have formed them in a distinctive fashion and made them virgins, loving companions matched in age, for the sake of those of the right hand."

Koran 004.015 "If any of your women are guilty of lewdness, take the evidence of four witnesses from amongst you against them; if they testify, confine them to houses until death [by starvation] claims them."

Tafsir Tabari 9: 113 "Allah permits you to shut them in separate rooms and to beat them, but not severely. If they abstain, they have the right to food and clothing. Treat women well for they are like domestic animals and they possess nothing themselves. Allah has made the enjoyment of their bodies lawful in his Koran."

Koran 004.024 And all married women except those whome your right hands possess [slaves] (this is) Allah's ordinance to you, and lawful for you.

This surah (among many) permits the rape of slaves.

Koran 004.025 "And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls."

Koran 78:31 "Verily for those who follow Us, there will be a fulfillment of your desires: enclosed Gardens, grapevines, voluptuous full-breasted maidens of equal age, and a cup full to the brim of wine. There they never hear vain discourse nor lying—a gift in payment — a reward from your Lord."

Tafsir Tabari I:280 "Allah said, 'It is My obligation to make her bleed once every month as she made this tree bleed. I must also make Eve stupid, although I created her intelligent.'"

Koran 55:70-77 "Therein gardens will be fair wives good and beautiful; Then which of the Blessings of your Lord will you deny? Houris [virgins] restrained in pavilions; Then which of the Blessings of your Lord will you deny? Whom no man has opened their hymens with sexual intercourse before. Then which of the Blessings of your Lord will you deny? Reclining on green cushions and rich beautiful mattresses. Then which of the Blessings of your Lord will you deny?"

Koran 56:37-40 "...We created the houris and made them virgins, loving companions for those on the right hand...."

This does not include rape victims, concubines, and sex slaves.

Tafsir Tabari 9: 126 "The Messenger of Allah married fifteen women. He combined eleven at a time and left behind nine."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

9) FEMALE GENITAL MUTILATION HAS NOTHING TO DO WITH ISLAM AND IS ONLY AN AFRICAN CUSTOM. - WRONG!

FGM went from being a pre-Islamic Arab tradition to a universal Islamic tradition when it was included in the hadiths. Muslims will perform taqiya and say it is not in the Koran, which is true, but will not tell you that it is in the hadiths. One Islamized Old Testament story is responsible for the mutilation of millions upon millions of girls for 1400 years. Over 95% of FGM happens in all the Muslim countries from Morocco to Indonesia, including Saudi Arabia, Iraq, and Malaysia. Somalis and Egyptians are the countries with the majority of their women's clitorises cut off and many with their vaginas sewn shut. Just google FGM and the Muslim country of your choice, such as Indonesia, to do your research.

The non-Muslim societies that do perform FGM are a tiny fraction of the total and are all neighbours with Muslims that hear of the “smoothness” and “attractiveness” of the female genitalia after the procedure. Since it is not religiously based in these countries, these practices are fading away.

The practice is rooted in the hadith version of the story of Sarah & Abraham. Since a woman is considered filthy during her period, Tafsir Tabari 1: 298 “The Black Stone (Ka’aba) which was originally whiter than snow...” Tafsir Tabari 1: 303 “Turned black because it was fingered by menstruating women.”, Abraham instructed his slave and concubine, Hagar, not to touch the water from the well during her period. She retrieved the water, nonetheless, and as a punishment, Sarah cut her clitoris off. This is the root reason why many Muslim countries support FGM. It is also the reason that over 95% of tens of millions of victims of FGM are Muslim.

In Muslim countries, a woman who “urinates like a horse” is considered a whore and impure. For a more personal description, read “Infidel” by Ayaan Hirsi Ali and learn her experiences. European Muslims also take their daughters to their home countries for cutting purification vacations.

Even though Arabs practiced FGM before Mohammad, this hadith scripture guarantees a permanent place for FGM in Muslim society. This in addition to stories of their prophet’s wives having gone through the procedure and the tale of Sarah’s jealousy towards Hagar that is continuously taught in their schools.

The Islamized story of Abraham’s wife, Sarah, cutting off Hagar’s clitoris. (Tafsir Tabari II:72) ensures that Female Genital Mutilation will continue for another 1400 years.

Muslim Indonesians, Arabs, Kurds, Egyptians, Saudis, North Africans, and others practice FGM. Non-Muslim countries in Africa that neighbor Muslim countries are a tiny minority and the practice is not rooted religion, but it is falsely made out that it is only an African tribal custom. Read about FGM in Asia.

Tafsir Tabari 2: 66 “Abraham dug a well in Beersheba and said, ‘Drink from it and do not let a menstruating woman dip water from it.’”

Tafsir Tabari 2: 72 “Sarah swore to cut something off of Hagar. ‘I shall cut off her nose, I shall cut off her ear—but no, that would deform her. I will circumcise her instead.’ So she did that, and Hagar took a piece of cloth to wipe the blood away. For that reason women have been circumcised and have taken pieces of cloth down to today.” “A menstruating woman came and dipped water from the well. Whereupon the water dried up.”

THE 53 YEAR OLD MOHAMMED DID NOT MARRY A 9 YEAR OLD. ACCORDING TO THE SIRA, HE MARRIED AISHA WHEN SHE WAS 6 AND "CONSUMATED THE MARRIAGE" WHEN SHE WAS 9!

This is true. His favourite of 15 wives was only 6 years old. The 50 year old put her on his lap and said he wanted to marry Aisha, but waited until she was 9 (and he 53) to consummate the marriage.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Because of this, child marriage will always be tolerated and many Muslim country's minimum age law for girls to marry is 9.

Ayatollah Khomeini even declared, "Let not your daughters be in your house upon their first blood". Meaning marry them off before their first period. Elderly men and child brides are legal in most Muslim countries and tolerated and accepted even if the country was recently pressured to make it "illegal". The custom is accepted and will always be practiced. Reason: Demography as weapon.

Most people know of his 6 year old bride, Aisha, when he was in his 50s, but most do not know Ummu'l, and that 10 years later, he was going to do it again when he was 62 to an even younger girl, but he died before he had the chance. Sira Ishaq: 311 "The Apostle saw Ummu'l when she was a baby crawling before his feet and said, 'If she grows up, I will marry her.' But he died before he was able to do so." This is the reason why there is no age limit for girls in Sharia law. They can even marry an infant.

Child marriages are common and accepted, especially among the religious leaders. Tafsir Tabari IX:130 "Bakr married Aisha to Muhammad when she was only six years old."

Child marriage cannot be condemned for they would condemn the actions of their prophet. Koran 033.021 "You have in (Muhammad) the Messenger of Allah a beautiful pattern of conduct for any one to follow."

Tafsir Tabari 9: 128 "Aisha, when he married her, was very young and not yet ready for consummation."

Tafsir Tabari 9: 130 "Bakr married Aisha to Muhammad when she was only six years old."

Tafsir Tabari 9: 131 "My mother came to me while I was being swung on a swing between two branches and got me down. My nurse wiped my face with some water and started leading me. When I was at the door she stopped so I could catch my breath. I was then brought in while the Messenger was sitting on a bed in our house. My mother made me sit on his lap. Then the men and women got up and left. The Prophet consummated his marriage with me in my house when I was nine years old."

Tafsir Tabari 7: 7 "The Prophet married Aisha in Mecca three years before the Hijrah, after the death of Khadija. At the time she was six."

Sira Ishaq:281 "When the Apostle came to Medina he was fifty-three." Tafsir Tabari VII:6 "In May, 623 A.D./A.H. 1, Allah's Messenger consummated his marriage to Aisha."

7) JIHAD DOES NOT MEAN HOLY WAR. HALF TRUE: JIHAD MEANS "EFFORT" WITH YOURSELF AND "STRUGGLE" WITH OTHERS - AS HITLER'S "MEIN KAMPF" [My Struggle]!

This myth is contradicted by the hundreds of violent surahs in the Koran, the hundreds of quotes in the hadiths, and the actions of their prophet. Only a few are listed here. Most of the peaceful surahs are replaced by a later contradicting violent surah by the use of the Doctrine of Abrogation.

In some verses, Jihad is the most important deed. Bukhari: V4B52N44 "A man came to Allah's Apostle and said, 'Instruct me as to such a deed as equals Jihad in reward.' He replied, 'I do not find such a deed.'" Bukhari: V4B52N50 "The Prophet said, 'A single endeavor of fighting in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it.'" In other verses, it is the 2nd most important. Bukhari: V1B2N25 "Allah's Apostle was asked, 'What is the best deed?' He replied, 'To believe in Allah and His Apostle Muhammad.' The questioner then asked, 'What is the next (in goodness)?' He replied, 'To participate in Jihad in Allah's Cause.'"

In the final jihad, Mohammad even claimed the Christians and Muslims will unite and kill all the Jews and then Jesus will turn on His followers. Bukhari: V4B55N657 "Allah's Messenger said, 'Isa

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(Jesus), the son of Mariam, will shortly descend amongst you Muslims and will judge mankind by the law of the Koran. He will break the cross and kill the swine [Jews] and there will be no Jizyah tax taken from non-Muslims. Money will be so abundant no one will accept it. So you may recite this Holy Verse: "Isa (Jesus) was just a human being before his death. On the Day of Resurrection he (Jesus) will be a witness against the Christians."""

Koran 2:190 "Jihad is holy fighting in Allah's Cause with full force of numbers and weaponry. It is given the utmost importance in Islam and is one of its pillars. By Jihad, Islam is established, Allah's Word is made superior, and Islam is propagated. By abandoning Jihad, Islam is destroyed and Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim. He who tries to escape from this duty, dies with one of the qualities of a hypocrite."

Bukhari: V4B55N657 "Allah's Messenger said, 'Isa (Jesus), the son of Mariam, will shortly descend amongst you Muslims and will judge mankind by the law of the Koran. He will break the cross and kill the swine [Jews] and there will be no Jizyah tax taken from non-Muslims. Money will be so abundant no one will accept it. So you may recite this Holy Verse: "Isa (Jesus) was just a human being before his death. On the Day of Resurrection he (Jesus) will be a witness against the Christians."""

Bukhari:V4B52N50 "Muhammad said, 'A single endeavor of fighting in Allah's Cause is better than the world and whatever is in it.'"

Bukhari: V4B53N386 "Our Prophet, the Messenger of our Lord, ordered us to fight you till you worship Allah alone or pay us the Jizyah tribute tax in submission. Our Prophet has informed us that our Lord says: 'Whoever amongst us is killed as a martyr shall go to Paradise to lead such a luxurious life as he has never seen, and whoever survives shall become your master.'"

Koran 47:4 "When you clash with the unbelieving Infidels in battle (fighting Jihad in Allah's Cause), smite their necks until you overpower them, killing and wounding many of them. At length, when you have thoroughly subdued them, bind them firmly, making (them) captives. Thereafter either generosity or ransom (them based upon what benefits Islam) until the war lays down its burdens. Thus are you commanded by Allah to continue carrying out Jihad against the unbelieving infidels until they submit to Islam."

Koran 61:4 "Surely Allah loves those who fight in His Cause."

Sira Ishaq:315 If you do not surrender to Islam, then you will live to regret it. You will be shamed in Hell, forced to wear a garment of molten pitch forever!"

8th surah "O Prophet, urge the faithful to fight. If there are twenty among you with determination they will vanquish two hundred; if there are a hundred then they will kill a thousand Infidels, for they are a people devoid of understanding."

4th surah: "Those who barter their life in this world for the next should fight in the way of Allah; whether he is killed or victorious, a glorious reward awaits." "Seize them and kill them wherever they are." "Muslims who sit idle are not equal to those who fight in Allah's Cause with their wealth and lives. Allah has exalted those who fight for Islam."

Sira Ishaq: 587 "Our onslaught will not be a weak faltering affair. We shall fight as long as we live. We will fight until you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. We will fight whether we destroy ancient holdings or newly gotten gains. We have mutilated every opponent. We have driven them violently before us at the command of Allah and Islam. We will fight until our religion is established. And we will plunder them, for they must suffer disgrace."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Tafsir Tabari 9: 69 “Arabs were the first to respond to the call of the Prophet. We are Allah’s helpers and the viziers of His Messenger. We fight people until they believe in Allah. He who believes in Allah and His Messenger has protected his life and possessions from us. As for one who disbelieves, we will fight him forever in the Cause of Allah. Killing him is a small matter to us.”

Bukhari: V4B52N220 “Allah’s Apostle said, ‘I have been made victorious with terror. The treasures of the world were brought to me and put in my hand.’”

Koran 47:4 “When you clash with the unbelieving Infidels in battle (fighting Jihad), smite their necks until you overpower them, killing and wounding many of them. At length, when you have thoroughly subdued them, bind them firmly, making (them) captives. Thereafter either generosity or ransom until the war lays down its burdens. Thus are you commanded by Allah to continue carrying out Jihad against the unbelieving infidels until they submit to Islam

Koran 9:5 “Fight and kill the disbelievers wherever you find them, take them captive, harass them, lie in wait and ambush them using every stratagem of war

Koran 8:12 "I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them"

Sira Ishaq: 369 “The Jews were in a state of fear on account of our attack upon them. The Prophet declared, ‘Kill every Jew who falls into your hands.’”

ISLAM RESPECTS OTHER RELIGIONS. A BLATENT LIE! - ALLAH COMMANDS TO SUBJUGATE THEM, THIS IS WHAT ISLAM MEANS: SUBMIT!

The most dangerous word in the world is "Kafir" (infidel). The weight of the word has been lost for 1000 years in other languages, but in Arabic, the weight of the word means that you are below an animal and a subhuman. So potent is the insult that Allah calls non-believers kafirs. It is the reason why Muslims can kill non-Muslims and sleep well at night. You will never see a Muslim with PTSD (Post Traumatic Stress Disorder). All soldiers are taught to dehumanize their enemies to make killing easier. But since a soldier usually starts at 18, the first part of his life is to respect human life. A Muslim, since they were children, are taught that kafirs are subhuman and so engrained with this thinking, that killing non-Muslims is a matter of pride. Muslims who are collateral damage will enjoy the fruits of heaven.

If you wondered how Muslims can target and kill innocent children such as the 300 children in Beslan, Russia or have such coldness in their eyes as they weed out the Christians in the mall massacre in Nairobi, or the up and close stabbings of 30 Chinese by Muslim Uighurs (who made it all the way to Mosul to kill Christians) in Kunming, or of the thousands of attacks on non-believers at New York, Boston, Madrid, London, and Paris, you now know that the hate starts when, all their lives, they hear their parents and family members speaking of the “dirty kafirs”.

Christians are treated as second class citizens, left to do only dirty jobs and forced to live in slums such as cleaning garbage in Egypt or cleaning sewers in Pakistan. If you are curious at how Christians, Hindus, or Buddhists are treated in Muslim countries, just type the minority and Muslim country in YouTube, such as “Christians” and “Pakistan”.

If you are a Christian or Jew, you have three options. Convert, die, or pay a “protection tax” called the Jizyah. The extortion fee is almost equal to 3.5 grams of silver for each child and adult, a cash cow to Muslims. Even so, tens of thousands of Christian children were kidnapped by neighbors or used by the Turks for their harems and as janissary soldiers.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

If you are a Buddhist, Hindu, Zoroastrian, Yezidi, or other, you were limited to two choices. Death or conversion. If you look at a map of Muslim countries, they are devoid of these religions by completely wiping them out.

Koran 5:051 "Believers, take not Jews and Christians for your friends. They are friends to each other. He who befriends them becomes (one) of them. Lo! Allah guides not wrongdoing folk?"

Koran 2:221 Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you.

Koran 9:29 "Fight against those People of the Book [Jews and Christians] who do not follow what Allah and His Messenger (Muhammad) acknowledge as the true religion (Islam), nor accept Our law, until they pay the Jizya [tribute tax] in submission, and feel themselves subdued."

Sira Ishaq: 240 "The Jews are a treacherous, lying, and evil people

Tafsir Tabari 9:75 "He who holds fast to his religion, Judaism or Christianity, is not to be tempted from it." This is because the Jizyah tax is much more profitable than the Zakat tax. "It is incumbent on them to pay the jizyah protection tax. For every adult, male or female, free or slave, one full denarius [about 3.5 grams of silver], or its value in alma'afir [fine cloth]. He who pays that to the Messenger has the protection of Allah and His Messenger, and he who holds back from it is the enemy of Allah and His Messenger."

Koran 8:55 "Verily the worst of creatures, the vilest of beasts in the sight of Allah, are those who reject Him and will not believe."

ALLAH IS THE SAME AS THE JEWISH GOD OR THE CHRISTIAN GOD. JEWS AND CHRISTIANS WOULD SAY NO!

The biggest lie that is perpetrated is that Allah is the same as the Christian god or the Jewish god. The war cry, Allahu Ukbar DOES NOT mean "God is great". It means "Allah is greatest/greater". God in Arabic is "Ilah". The ISIS flag and the Saudi flag does not say "There is no god but god". That doesn't even make sense. They say there is "no god but Allah". Allah is the name of their god. The same as the Old Testament name, Yahweh or the Greek God, Zeus. If someone kills an innocent person and yells "Zeus is greatest", it is a declaration that all other gods are inferior. There are hundreds of references that show the difference in the Koran like Koran 20:14 "Verily, I am Allah. No Ilah (god) may be worshiped but I." A shudder of fear comes into any person of a minority religion after they hear these words, for there are no people of minority religions that haven't been touched by Muslim violence. Also, the trinity is completely rejected by Muslims, so this statement is complete nonsense. Also the Christian god is based on love while the Muslim god is based on fear.

Two things are yelled during the murders of innocents to physiologically eliminate the guilt a human would feel with killing another human. One is "Allahu Akbar" because they would be doing the killing in their god's cause. The other is "Kafir". In Arabic, this means "infidel". The weight of this word has been lost in English for a millennium. However, in Arabic, it is the worst possible word that you can be called or to call someone. It means that you are inhuman and deserve death. There are hundreds of surahs in the Koran that belittles unbelievers who are not worthy of life. Any non-Muslim is considered a kafir. Koran 005:072 "They are surely Infidels who say Christ, the Messiah is God." "Kafir" is the world's most dangerous word. It is the reason that Muslims are able to kill innocent people and then sleep well at night. The same as a butcher cuts (and commonly the same method) the throat of a sheep, Muslims view of kafirs is that they are just animals worthy of death. You will never see a Muslim with PTSD (Post Traumatic Stress Disorder). Koran 005.073 "They are surely disbelievers who blaspheme and say: 'God is one of three in the Trinity for there is no ilah

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(god) except One, Allah. If they desist not from saying this, verily a grievous penalty will befall them.”

The brainwashing of Muslims start before they can speak. It is a place of honor to whisper into a newborn child's ear that Mohammad is god's messenger. Also the brainwashing included their parents and family's insults of kafirs and Allah's superiority. Where if a Westerner soldier kills even a guilty Muslim or accidentally kills a bystander, that soldier is affected his whole life and suffers PTSD. A Muslim who targets innocent people is treated as a hero and worshiped. The family of those who are killed during the killing of innocent people are praised and the house is full of congratulations as if it was a wedding. The word Martyr in Islam is completely twisted than that in every other part of the world. Instead of dying for a cause (or witness), it means dying while killing for Islam.

Koran 2:10 “As for those who deny Islam...they shall be the faggots for the Fire of Hell.” Islam's god is a spirit of an entirely different color.

Koran 005.072 “They are surely Infidels who say Christ, the Messiah is God.”

Koran 005.072 “They are surely infidels who blaspheme and say: ‘God is Christ, the Messiah.’ But the Messiah only said: ‘Children of Israel! Worship Allah.’ Lo! Whoever joins other gods with Allah or says He has a partner, Allah has forbidden Paradise, and Hell will be his abode.”

Koran 005.073 “They are surely disbelievers who blaspheme and say: ‘God is one of three in the Trinity for there is no ilah (god) except One, Allah. If they desist not from saying this, verily a grievous penalty will befall them.”

Koran 5:46 "beware of them [Christians] lest they beguile you, seducing you away from any of that which Allah has sent down to you. And if they turn you away [from Islam], be assured that for their crime it is Allah's purpose to smite them.”

MUSLIMS BELIEVE IN JESUS. YES! - BUT IN THEIR OWN JESUS CALLED ISA, WHO WAS A PROPHET, NOT THE SON OF GOD!

In an effort to lead the kafirs to view Islam as similar to Christianity, they will tell you that Muslims believe in Jesus but won't mention that they believe Jesus was only a prophet in the same level as Noah. Also, they will not tell you that they don't believe he was crucified, was resurrected, or is part of the trinity.

Jesus' crucifixion was attested by over a hundred people including the Jewish historian, Josephus. Six centuries later, Mohammad claimed that another person died in his place and that the Christians and Muslims will unite to kill the Jews and at the end, Jesus will condemn the Christians. Even Jews believe he was crucified, but neither of them believes in his resurrection which makes Jews believe in Jesus more than Muslims. Also, Mohammad even claims to have met Jesus.

They also believe that the Christians and the Muslims will unite to kill the Jews and even the rocks will come to life telling the Muslim to come and kill the Jew hiding behind it. And that Jesus will judge the Christians with by the laws of the Koran and not the gospels. Bukhari:V4B52N177 “Allah's Apostle said, ‘The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. “O Muslim! There is a Jew hiding behind me, so kill him.””

Bukhari:V4B55N657 “Allah's Messenger said, ‘Isa (Jesus), the son of Mariam, will shortly descend amongst you Muslims and will judge mankind by the law of the Koran. He will break the cross and kill the swine [Jews] and there will be no Jizyah tax taken from non-Muslims. Money will be so abundant no one will accept it. So you may recite this Holy Verse: “Isa (Jesus) was just a human

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

being before his death. On the Day of Resurrection he (Jesus) will be a witness against the Christians.”””

Koran 004.157 “‘We killed the Messiah, Jesus, son of Mary,’ but they killed him not, nor crucified him. But it appeared so to them (as another man who was killed instead of Him). Nay, Allah raised him up unto Himself. Those who differ with this version are full of doubts. They have no knowledge and follow nothing but conjecture. For surely they killed him not.”

Koran 004.171 “O people of the Book (Christians), do not be fanatical in your faith, and say nothing but the truth about Allah. The Messiah who is Isa (Jesus), son of Mariam, was only a messenger of Allah, nothing more. He bestowed His Word on Mariam and His Spirit. So believe in Allah and say not Trinity for Allah is one Ilah (God)...”

Koran 004.159 “And there is none of the People of the Book but will believe in him (Jesus as only a messenger of Allah and a human being) before his (Jesus’) death. He will be a witness against them.”

Bukhari:V4B55N658 “Allah’s Apostle said ‘How will you be when the son of Mary descends amongst you and he will judge people by the Law of the Koran and not by the law of Gospel.’”

Bukhari:V4B55N646 “The Prophet shared, ‘I met Jesus.’ The Prophet described him saying, ‘He was one of moderate height and was red-faced as if he had just come out of a bathroom.’”

MUSLIMS ARE ALWAYS VICTIMISED BY ISLAMOPHOBIA. ISLAM IS THE CREATOR OF THE TERM ISLAMOPHOBIA!

The crusades are portrayed as Christians invading Muslim lands and thus Muslims are victims but it is never mentioned how the lands became Islamic. The first crusade began in 1095 A.D. after 300 years of “crescades” that had conquered lands from India and China (Battle of Talas - 751) to North Africa to Spain. This, in addition to the fury over the complete destruction, to the foundation, of the Church of the Holy Sepulchre in 1009 and other churches by the Muslims and the extreme suppression of the Christians and Jews, including being forced to wear distinguishable clothing and being forced to ride donkeys backwards (it was illegal for kafirs to own horses). By the time the crusades started, millions have been killed and forced into conversion and slavery. Europe’s response was minuscule compared to the aggression of the Muslim armies. What Europe didn’t know during the times of the crusades, that when the Turks took over the caliphate, the conquering would be much more vast and worse. The fall of Constantinople (accelerated by the 4th crusade) was a tragedy to human kind and that England and Germany chose to help maintain the Muslims rather than have the country return to the Orthodox owners.

They also attribute their victimization to the Palestinians while most of the violent history was already committed before Israel’s creation in 1948. Wahhabism started in 18th century. The Muslim Brotherhood started in 1928. The Armenian genocide, Bulgarian genocide, Hindu genocide, Serbian genocide, Maronite genocide, Assyrian genocide, Coptic genocide, Jewish genocide, Greek genocide, and countless others were committed before the creation of Israel.

Even now, what Muslims do to the minorities of the East is rarely mentioned, and before 9/11, completely ignored. Minorities who are victims are silenced and called intolerant if they mention what Muslims have done, thereby double victimizing them. In the West a beheading while screaming Allahu Akbar is considered workplace violence and mass shooting of gays is considered a homophobic act and swept under the politically correct rug. Muslims even claim that more of their own people are killed, but that is a paltry amount compared to the amount of kafirs that have been killed in history. Wahhabi Sunnis are doing the killing if they are not the right kind of Muslim or are considered hypocrites, heretics, or follow non-Islamic behavior so they don’t even believe they are killing Muslims. Shia, Sufis, Ahmadiyyas, Druze, and Alawites are not doing the killing.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Turks, who conquered so much European land and enslaved countless Europeans and filled their harems with their captured women and emptied out vast stretches of land as in Romania and Hungary, now cry Islamophobia when they can't join the E.U. or have open borders.

Even pointing out the violent quotes of the Koran and the Hadiths and the violence in their prophet's actions and their current followers marks that person as intolerant and islamophobic and in Europe and Canada leads to fines and jail. At least groups like ISIS or the Muslim Brotherhood (or hundreds more) are honest and they tell and do like it truly is and point out their scriptures and prophet's history.

The only thing different from ISIS and Mohammad and his army is social media. But other groups will use taqiya to deceive Westerners and say that ISIS and Al Shabab do not represent Islam but in fact do and they are unapologetic about it. Which makes ISIS more honest than CAIR.

WHAT DOES ISLAM SAY ABOUT HOMOSEXUALITY?

Generally speaking, Homosexuals seldom can be considered religious. This has a reason. Most religious teachings do not accept "wickedness and sexual misconduct" and practised homosexual activities definitely belong to sexual misconduct. It is deemed a mortal sin. The majority of religious books are very clear about it, so for example the Torah in the Old Testament says:

Do not lie with a man as one lies with a woman; that is detestable. (Leviticus 18:22, New International Version)

Islam does not tolerate homosexuality at all, because there are teachings in the Koran which declare that it is unnatural and against the will of Allah:

"And as for the two of you men who are guilty of lewdness, punish them both. And if they repent and improve, then let them be. Lo! Allah is Merciful." [Koran 4:16]

Most schools of Sharia Law view homosexual practices as serious crime deserving the same punishment as adultery, meaning: it carries the death penalty.

What does this mean in practice?

Some Islamic states impose the death penalty on people caught taking part in homosexual acts. In the UK, there are Muslims who are openly homosexual. Although they are protected by European anti-discrimination laws, they sometimes face strong opposition from fellow Muslims and within their own families.

Some new laws, such as gay marriage and gender politics in general, are considered too liberal by almost all orthodox religious groups. Tensions between the two world views, the traditional views as well as the liberal views are mounting and one day might explode around all our ears.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

STATISTICS ON ISLAMIC SCRIPTURE

With 6 Supplements on Kafirs, Jihad, Jews, Women

(The three main scriptures of Islam, the Koran, the Sira, and the Hadith, can be analysed. The statistics made by Dr Bill Warner PhD, an American mathematician and physicist, reveal astonishing facts in structure and in numbers.

Six supplements confirm this analysis; they are: 1. The Kafir in the Koran; 2. Jew Hatred, Koran; 3. Jew Hatred, Sahih Bukhari; 4. Jihad, Sahih Bukhari; 5. Low Status of Women, Koran; 6. Low Status of Women, Sahih Bukhari.)

One of the great questions of the 21st century is: What is the true nature of Islam? There are two distinct answers to this question from the media and leaders. The popular message is that Islam is one of the great world religions, a peaceful religion, a foundation of world civilisation, its Golden Age was the highpoint of history, and it preserved Western thought while we were in the Dark Ages. The alternative message is that Islam is a brutal, backward, woman abusing, violent, intellectually narrow ideology that is out to annihilate civilisation.

Which side is right? How do we resolve this issue? Can it even be resolved? If we turn to the "experts" of any of the opinions, they will tell you that their view is correct. What then is the ultimate authority that will give us a firm foundation for reasoning and judgment about Islam? Is it possible to use critical thought or must we just accept the authority of experts?

There is way to achieve consensus about ideas that goes beyond expert opinion. The use of facts along with logic is the basis of critical thought. The ultimate form of critical thought uses measurements and numbers to resolve questions. This paper will use the foundational texts of Islam and measure the importance of ideas by how many words are given to concepts. The assumption is that the more content that is devoted to a subject, the greater the importance of the subject is. As an example: the Koran devotes 64% of its text to the subject of the unbeliever. This is assumed to imply that the unbeliever is important in Islamic doctrine.

The use of critical thought may seem counter-intuitive since many people view Islam as a religion that does not have a rational basis. Actually, Islam is not only rational; it is hyper-rational, but it uses another form of logic than the one we take for granted.

If we are to use critical thought, we must have a firm foundation. All Muslims agree that: ***"There is no god, but Allah and Mohammed is His messenger."***

When this is repeated as a public testimony, you become a Muslim. [A person declares itself a Muslim by publically saying the complete Islamic Creed in Arabic, called Shahada: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Mohammedun rasul Allah;" that is in English: I testify, that: "There is no god but Allah". And I testify, that: "Mohammed is the messenger of Allah".] However, this statement is not only the beginning of Islam, it is also the foundation and totality of Islam. It is not enough to worship Allah; you must worship as Mohammed worshipped.

Who is Allah and where do we learn about Him? This question points directly to the Koran.

Then the Koran, in turn, points directly to Mohammed. It says 91 times that Mohammed is the perfect Muslim. He is the divine human prototype, the only pattern acceptable to Allah. The actions and words of Mohammed are so important that they have a special name—Sunna. We find the Sunna in two texts. The Sira is the biography of Mohammed and the Hadith is the collection of hadiths (small stories, traditions) about Mohammed.

Islam is based on Koran and Sunna. Since the Sunna is found in the Sira and the Hadith, this means that three books contain all the doctrine of Islam—the Trilogy. If it is in the Trilogy (Koran, Sira,

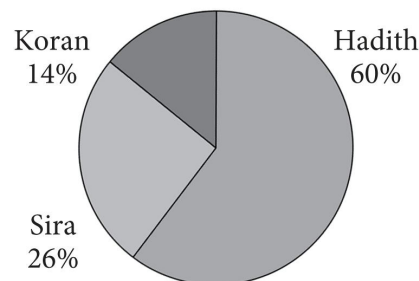
NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Hadith), then it is Islam. If something is not in the Trilogy, then it is not Islam. All of the Islamic doctrine is found in the Trilogy. Now, we have the complete information with no missing pieces.

We have established our first criteria of knowledge. All authoritative statements about Islam must include a reference to the Trilogy to be authenticated. It does not matter what a scholar, imam, media guru, or anyone else says, if what they say cannot be supported by the doctrine in the Trilogy, then it is not Islam. If it is supported by the Trilogy, then it is Islam.

We have been taught that the Koran is the source of Islamic doctrine. However, the Koran is only 13% of the total sacred texts. Actually, the Sira and the Hadith are 87% of the total textual doctrine [For this paper, Hadith will mean Sahih Bukhari as per the University of Southern California], Islam is 14% Allah and 86% Mohammed. This is very good news. The Koran is obscure, but anyone can understand the life and sayings of Mohammed. These statistics point to the easy way to know Islam—know Mohammed. Anyone, absolutely anyone, can understand Mohammed and hence, Islam.

**FIGURE 1:
THE RELATIVE SIZES OF THE TRILOGY TEXTS**



Only 14% of the entire Islamic scripture is represented by the Koran. It is in effect a notebook [Size: just c. 66% of the New Testament]. This is the main reason why the Koran is difficult to understand. Without the Sunna [Sira, Hadith], a Muslim could not practise Islam: Even the "5 Pillars" are not in the Koran.

The nature of these texts must be made clear. A Muslim believes that the Koran is perfect, complete, universal and eternal. It does not contain the slightest error and it is the exact words of the only god of the universe. Mohammed is the perfect example of how to live the sacred life. This idea of complete, final, universal, and perfect textual truth is very hard for non-Muslims to comprehend.

Most people read the Koran with the attitude of: "Oh, they don't really believe this." When Muslims read the Koran, their attitude is: "These are the perfect words of Allah." Muslims call themselves the "believers" and by that they mean that they believe the Koran is perfect and Mohammed is the perfect human.

ISLAM IS A TEXT-BASED DOCTRINE.

Remember, we started with the question: Can we evaluate what the media commentators, politicians, imams and other "experts" say about the true nature of Islam? Yes, we can know the true nature of Islam—it is found in the Trilogy. If what the expert has to say can be supported by the doctrine found in the Trilogy, then it is valid. The Trilogy is the final arbiter of all opinions and statements about Islam. Critical thought provides a powerful first step. Now, let us measure the doctrine of Islam.

THE KORAN OF MOHAMMED

Mohammed can be clearly understood, but the Koran must be the most famous book that has been read so little and understood even less. Contrast this with Mohammed's day. In the Sira (the biography of Mohammed), we find accounts of illiterate Muslims debating the meaning of the Koran. The Muslims of Mohammed's day understood the Koran for a simple reason. The Koran of 632 AD (Mohammed's death) is not the one of today. Every verse had the immediate context of Mohammed's life. A new verse had the context of what he needed at that time. To all those near Mohammed, each

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

new verse made sense; it had a context and therefore meaning. The voice of Allah resolved Mohammed's problems. It is Mohammed's life that gives the Koran its context and meaning.

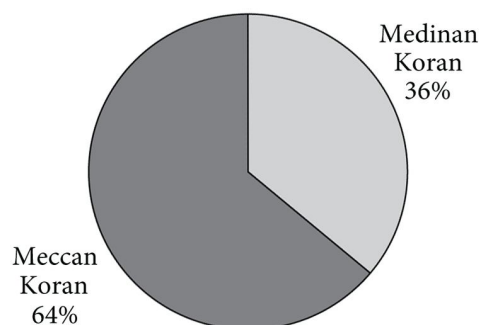
The Koran of the bookstore is not the historical Koran of Mohammed, because Uthman, a caliph (supreme ruler) had it arranged starting with the longest chapter and ending at the shortest chapter. After he created the Koran we know today, he burned the originals. The time and story have been annihilated by the rearrangement. From a statistical point of view, the text was randomized and, hence, very difficult to understand.

It is an easy task to reconstruct the Koran of Mohammed's day, the historical Koran. Take the Koran and rearrange the pages of the chapters in the proper chronological order in a line on a table, since the time order of the chapters is well known. Then take the pages of the Sira (Mohammed's biography) and lay them out in a line beneath the Koran. It will be seen that the Sira and the Koran fit together like a key in a lock. The Koran is the warp and the Sira is the woof that forms a single fabric, the historical Koran. If these two are integrated into one text, the historical Koran is reconstructed.

When this reconstruction is done, the Koran becomes the epic story of the rise and triumph of Islam over all of the native Arab culture. The historical Koran is straightforward and not confusing at all. Just as in Mohammed's day, anyone can understand it.

The historical Koran reveals the primary division of the text. The early Koran written in Mecca is very different from the later Koran written in Medina. The early Koran is more religious and poetic. The later Koran is more historical and political. There is a radical change in its tone, subject and language in the two texts. The difference is even clear to a first-time reader. There is a Meccan Koran and a Medinan Koran. The relative sizes of the two Korans are: Meccan Koran is about 64% of the total Koran; the Medinan Koran is 36% of the total.

FIGURE 2: THE DIVISION OF THE KORAN



The Meccan Koran refers to Mohammed as peaceful preacher in Mecca; the verses in the Medinan Koran reflect Mohammed's activities as Jihadist, politician, and lawmaker. The violent verses of the Medinan Koran can supercede any peaceful verse from Mecca; this is called "abrogation;" See Koran 2:106, 16:101, 22:52.

THE KAFIR

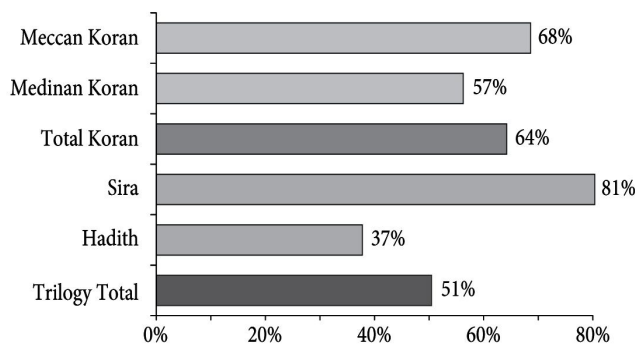
There is a second division that overwhelms the reader of the historical Koran. A majority of the text concerns the kafir (unbeliever). It is not about being a Muslim, but about the Kafir. A note: most Koran translations use the word "unbeliever" instead of Kafir, but Kafir is the actual Arabic word. This term is so important and so unknown that the meaning of Kafir must be defined. The original meaning of the word is one who covers or conceals the known truth. A Kafir knows that the Koran is true, but denies it. The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse. The word is usually translated as "unbeliever" but this translation is wrong. The word "unbeliever" is logically and emotionally neutral, whereas, Kafir is the most abusive, prejudiced and hateful word in any language.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. Not only is the majority (64%) of the Koran devoted to the Kafir, but also nearly all of the Sira (81%) deals with Mohammed's struggle with them. The Hadith (Traditions) devotes 32% of the text to Kafirs.

FIGURE 3: AMOUNT OF TEXT DEVOTED TO KAFIR



64% of the Koran and 51% of the entire Trilogy deal with the Kafir [the indifel], that means: with YOU if you are a non-Muslim! What does that tell you? Think of that!

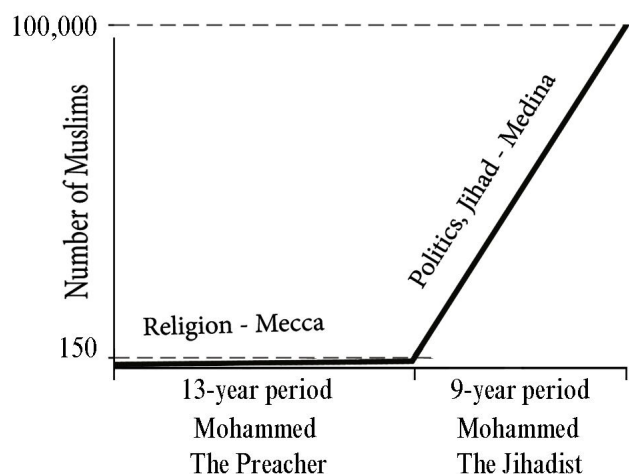
POLITICAL ISLAM

Religious Islam is defined as doctrine concerned with going to Paradise and avoiding Hell by following the Koran and the Sunna. The part of Islam that deals with the "outsider", the Kafir, is defined as political Islam. Since so much of the Trilogy is about the Kafir, the statistical conclusion is that Islam is primarily a political system, not a religious system.

Mohammed's success depended on politics, not religion. The Sira, Mohammed's biography, gives a highly detailed accounting of his rise to power. He preached the religion of Islam for 13 years in Mecca and garnered 150 followers. He was forced to move to Medina and became a politician and warrior. During the last 9 years of his life, he was involved in an event of violence every 6 weeks.

When he died every Arab was a Muslim. Mohammed succeeded through politics, not religion. An estimate can be made that there were 100,000 Muslims* when Mohammed died. Using this information allows a graph to be drawn [*2 The History of al-Tabari, volume XI, SUNY, Albany, NY, page 9. Khalid, the sword of Allah, went into battle in 633 AD, with 10,000 Muslim Arab troops at the Battle of Chains. A nation at full conflict can field an army of about 10% of its population. If 10% is 10,000, then the total population is 100,000.] :

FIGURE 4: GROWTH OF ISLAM



Mohammed had two distinct Islamic careers. This is the reason why there are two distinct Korans, two distinct humanities [the Muslims, and the non-Moslims], and two distinct sets of ethics from which a Muslim can choose whatever suits him best. Due to his troublesome behaviour, Mohammed was thrown out of Mecca. His career as migrant and Jihadist was so successful that migration became an important Islamic doctrine and the Islamic calendar starts with his migration in the beginning of the 9-year period. It is this doctrine, together with al-Taqiyya [the 'sacred lie'], Dawa [propaganda], and the doctrine of non-assimilation, that brings Western countries to fall.

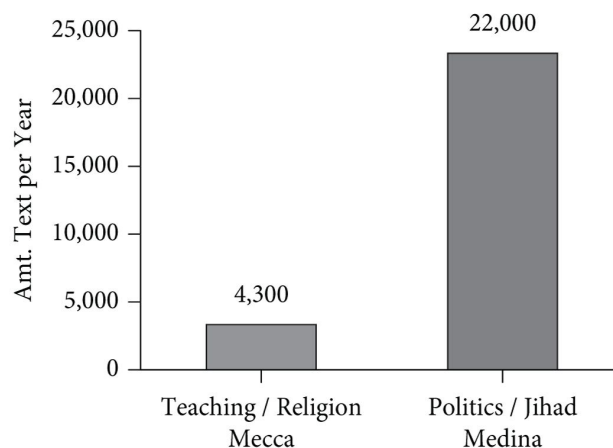
There are two distinct growth processes—religion and politics [Fig. 4]. Teaching and religion grew at a rate of about 12 new Muslims per year. Politics and jihad grew at a rate of 10,000 new Muslims per year, an enormous increase. This is a process yield improvement of over 800%. Politics was almost a thousand times more effective than religion.

If Mohammed had continued with preaching religion we can extrapolate that there would have only been 265 Muslims when he died, instead of the 100,000 that resulted from his politics and jihad.

This gives us an estimate of 265 conversions due to religion and 99,735 [100000 – 265 = 99,735] conversions due to the political jihad process. We can calculate the relative contributions of religion and politics in growth. Islam's success was 0.3% religion and 99.7% politics* at the time of Mohammed's death, 632 AD. [* 265 / 99,735 * 100 = 0.3%]

This political importance is reflected in the text of the Sira. There are many more pages devoted to a year of jihad than there are devoted to preaching Islam. It is instructive to see the amount of the Sira text devoted to these stages of development.

FIGURE 5: AMOUNT OF SIRA DEVOTED TO TOPIC



Islam is for its greatest part a political ideology basically targetted towards and against non-Muslims [the Kafir].

The Sira devotes about 5 times as many words to politics than religion on a yearly basis. It gives politics 5 times the coverage because it is that much more important.

Islam's political nature is also found in the Hadith that devotes 37% of its text to the Kafir.

There would be no Islam today, if it were only a religion. Statistics show that Islamic politics is what brought Islam success, not religion. To say that Islam is the religion of peace misses the point, since the religion is not the core of Islam's power. It is politics that count, not religion.

The statistical conclusion: Islam is primarily a political ideology.

ABROGATION AND DUALISM

Not only are there two Korans, Meccan and Medinan, that are different in tone and subject matter, but also the Koran has many verses that contradict each other.

Koran 2:219 says that Muslims should be tolerant and forgiving to People of the Book.

Koran 9:29 says to attack the People of the Book until they pay the jizyah, the dhimmi tax, submit to Sharia law and be humbled.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Which verse shows the true nature of Islam?

The Koran recognizes its contradictions and even gives a rule to resolve the contradictions. The later verse abrogates (supercedes) the earlier verse. This does not mean, however, that the earlier verse is wrong or in error. This would be impossible since the fundamental hypothesis is that Allah created the Koran and, hence, the earlier verse must be true or Allah would be wrong.

Abrogation has an impact on the arguments about the true nature of Islam. At endless interfaith dialogs, the early tolerant verse is quoted to show the nature of Islam as being peaceful. When both verses are quoted and then abrogation is applied, we see that the later verse trumps the earlier tolerant one. Jihad abrogates tolerance. In general, the Medinan Koran abrogates the Meccan Koran. In the two verses above, tolerance is abrogated by jihad against the Christians.

The earlier verse is true and still used. Abrogation does not negate the early verse. Indeed, the earlier "peaceful" verse that is abrogated is the one most apt to be used in public discourse.

This creates a logical problem, since if two things contradict each other, one of them must be wrong. This is a fundamental element of Western unitary logic. In Koranic logic, two statements can contradict each other and both be true. This is dualistic logic.

An alternative explanation is that the early verse is first stage in a process, like a seed, and the later verse is a second stage, like a plant. There is truth to this, but the process model does not take into account the fact that both truths are available at the same time. To go back to the analogy, you don't have the seed and the plant at the same time. The verses contradict each other and are both true at the same time. This is dualistic logic.

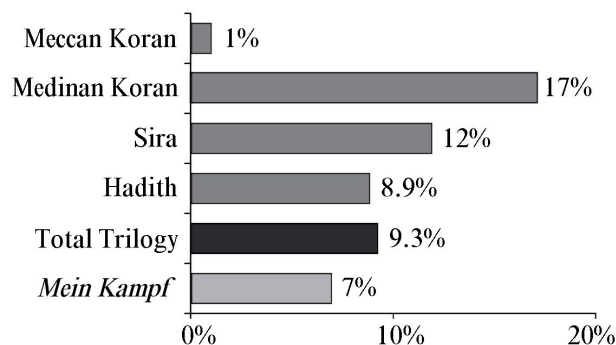
Another dualistic aspect of Islam is its ethics. One of the chief features of Islam is the doctrine of the Kafir. It treats them dreadfully and horribly. No one would ever want to be treated as a Kafir is treated in the Trilogy. This leads us to the Golden Rule. There is no Golden Rule in Islam because of the division of humanity into believer and Kafir. The Golden Rule is to treat ALL people as you would be treated. Since no one wants be treated like a Kafir, and the Kafir is so central to Islamic doctrine, it shows that Islam has no Golden Rule. Islam has one set of rules for Muslims and another set of rules for Kafirs. This is dualistic ethics.

An example of the dual ethics is the subject of friends. The Koran has 13 verses that say that a Muslim is not to be a friend of Kafirs.

JEWS

One of the biggest examples of ethical dualism in Islam is the Jews. The Meccan Koran is filled with stories about Moses, Noah, Adam, and other Jewish figures. The early Koran is very Jewish. [As a matter of fact, there hardly can be found any Arabic events, persons, characters, habits, cultural features, etc.] The perception of the Jews completely changes in Medina. Every verse, story, and hadith is negative and anti-Jew. The Trilogy devotes a great deal of material to the Jews.

FIGURE 6: JEW HATRED IN THE TRILOGY



The Trilogy of Medina is even more negative about the Jews than Hitler's Mein Kampf. What marks the biggest difference between Mein Kampf and the Trilogy is that Hitler did not write a first section in Mein Kampf detailing how much he admired the Jews. There is a contradiction about how the Koran treats Jews in Mecca and how they are treated in Medina. Due to dualistic reasoning, both attitudes about the Jews are true, at the same time.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

THE GOOD IN THE KORAN

In the face of these negative statistics, everyone knows of good verses in the Koran. Exactly how much material in the Koran is positive for Kafirs? There are 245 verses, 4,018 words, in the Koran that say something positive about Kafirs. This is about 2.6% of the total Koranic text. However, in every case, the verse is followed by another verse that contradicts the "good" verses. Also, except for 7 verses (58 words), the "good" verse is abrogated later in the same chapter. The other 7 verses are contradicted in later Suras.

The media emphasizes Islam's positive verses about the People of the Book, the Jews and Christians. Even this turns out to be illusive. Christians and Jews receive the goodness of Islam only if they agree that their sacred texts are corrupt, the Koran is true, and that Mohammed is a prophet of the Christian and Jewish religion.

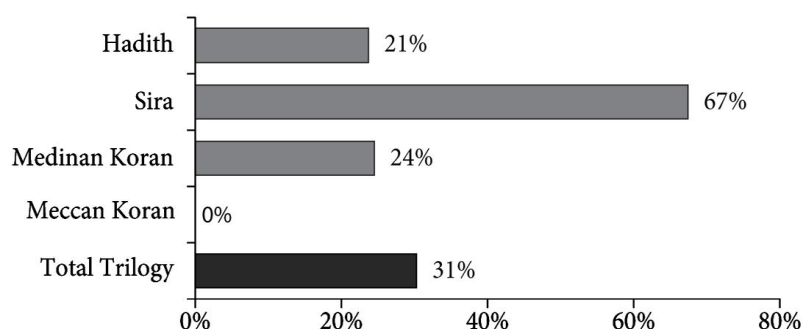
In the end there is no unmitigated good for Kafirs in the Koran. What good can be found in the 2.6% of the text is denied later.

JIHAD

Jihad must be one of the most famous Islamic concepts. It takes up a large portion of the Trilogy.

Material for jihad is 24% of the Medinan Koran and 9% of the total of the entire Koran. Jihad takes up 21% of the Bukhari material and the Sira devotes 67% of its text to jihad.

**FIGURE 7:
AMOUNT OF TRILOGY TEXT DEVOTED TO JIHAD**



Jihad is an important doctrine in Islam, no Muslim can escape it due to Muslim peer pressure. Dawa [the propaganda of the pen, the mouth, and the money] belongs to it. Muslims who smartly try to introduce Islam to you always talk about religion, the Meccan Koran - never about the violent Medinan Koran. Muslims always know to which Koran part a verse belongs as it is marked in their Arabic Korans as "revealed in Mecca" or "revealed in Medina."

Statistics gives us a measure of the claim that the real jihad is inner struggle, the so-called "greater jihad", whereas the jihad of the sword is the "lesser jihad". The term "greater jihad" is not found in any of the canonical texts and Reuven Firestone* claims that it does not exist. However, we do find in the Hadith that some hadiths refer to some religious acts that are equal to jihad of the sword. [* Jihad, Reuven Firestone, Oxford University Press, 1952, pg. 139,140. "The source is not given and is in fact nowhere to be found..."]

These quasi-greater jihad hadiths total 2% of the Bukhari hadiths that relate to jihad. Of course, the other 98% of the hadiths devoted to jihad claim that jihad of the sword is the supreme act. The statistical answer to the true nature of jihad is that the "greater jihad" of inner struggle is 2% and the "lesser jihad" of the sword is 98%. In other words, jihad is overwhelmingly violent and a little inner struggle.

Statistics also give us a measure of the importance of the jihad of pen and mouth. The Sira devotes 23% of its text to war poetry that is propaganda. This poetry, which is not the only example of how Mohammed used propaganda for his jihad, furnishes us with an insight into its importance. The Sira devotes roughly a quarter of its jihad text to the jihad of the pen and mouth, and three quarters of the text to jihad of the sword. The Sira makes no mention of the "greater jihad", the inner struggle.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

WOMEN

Islam demonstrates duality in its treatment of women. There are separate sets of rules for women that come from the Koran and the Sunna.

The Islamic Trilogy has a large amount of material that forms the doctrine about women. Each verse can be judged on the position of the female in society. There are a number of verses that praise the mother above all men. There are many verses that say that women and men will be judged equally as to their actions on Judgment Day. In many cases there is no power relationship at all; it is a neutral reference.

The process for generating the tables below selects all of the text that contains a reference to the female. Then the female data is sorted into four categories: High status, equal status, low status and neutral. Obviously, there are judgments to be made, but in general, if women are selected for special rules and treatment by men, then those rules make the woman subject to male power.

FIGURE 8: WOMEN'S STATUS IN THE KORAN

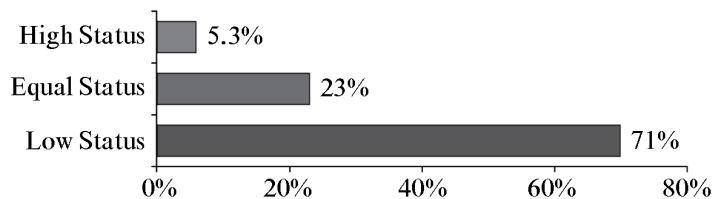
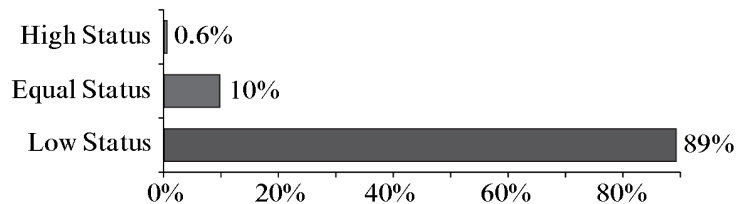


FIGURE 9: WOMEN'S STATUS IN THE HADITH



Notice the broad trend here. In both the Koran and the Hadith the profiles are similar. There is very little high status and a small amount of equality. The great majority of the Koran and Hadith text places the woman in an inferior or low status to men. This is not unexpected. The Koran and the Sunna are the warp and woof, a single fabric, of Islam.

THE IMPORTANCE OF NUMBERS

We have always had an interest in numbers as they relate to life. There are two numbers that come up repeatedly in Islam. The number "1" comes up with the constant proclamation of there is only one god. What is noticeable is how often the number "2" arises. There are two Korans, the division of humanity into two groups, believer and Kafir, two manifestations of Mohammed, the preacher and the politician. Even the Shahada [the testimony to become a Muslim] is made of two parts, one is about god and the other is about Mohammed. The ultimate statement is both divine and human, dualism. Islam's ethics are dualistic and based on the division of humanity into two classes, believer and Kafir. The Koran advances a dualistic logic. Islam uses the practice of political duality to try to attain the goal of spiritual unity.

STATISTICS

Statistics give us a very different vision of any text, but in the case of Islamic texts, it is a revelation. Statistics show us an entirely different view of Islam. The statistical vision is holistic and includes the entire text as a reference. It is a common criticism that any negative comment about Islam is taken out of context. Statistics gives us a complete context.

A question was posed at the beginning of this article: How do we decide which is the true view of Islam? Based upon unitary logic, we expect that one side or the other is true, but in a dualistic truth system both sides of the question can be valid. Therefore, the proper answer is that both sides are true.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

In fact, the question is poorly posed. You can never resolve the question by looking for the one true answer. It does not exist in a dualistic system. Instead statistics must be used to measure the answer. We saw, in the case of the lesser jihad/greater jihad that jihad is 2% inner struggle and 98% lethal force. Only statistical answers can be used in a dualistic system. The well-posed question is how much doctrine is on one side of the question and how much doctrine is on the other side?

Statistical models give us a systemic look at Islamic doctrine and show broad trends. The usual verse-quoting method not only ignores Mohammed, but also examines a single point, a verse. Statistics gives us a macro-view, not a micro-view. We can see the entire pattern and can identify the general principles at work.

SUMMARY

Critical thought brings new insights to the study of Islam. Islam is not a matter of opinion, but has a solid rational basis in its foundational texts. Simple statistics reveal the systemic nature of Islamic doctrine.

Here are principles that a simple statistical analysis shows:

- Islamic doctrine is found in the Koran, the Sira and the Hadith—the Trilogy. Any explanation of Islam that does not include the doctrine found in the Trilogy is wrong or incomplete.
- The Koran is a small part of Islamic doctrine. The Sunna of Mohammed is textually more important than the Koran.
- The Koran can be understood by reconstructing the Koran of Mohammed, the historical Koran.
- The Kafir is the major doctrinal focus of Islam. The Kafir has the lowest status of all animal life. The doctrine of the Kafir is defined as political Islam.
- Islam's success was not based on the religion alone, but also on politics and jihad.
- The Sira devotes most of its attention to jihad and politics, not religion.
- Islamic doctrine is dualistic in its reasoning and ethics.
- Jew hatred is an integral part of the Trilogy.
- There is no unmitigated good in the Koran for Kafirs.
- Jihad was integral to Islam's success and forms a large part of the Trilogy.
- The Islamic doctrine subjugates women.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

THE FOUNDATIONALIST SCHOOL

It is clear by now that there is an intellectual underpinning to this paper. All actions and words of Islam have their foundation in the doctrine of Islam found in the Koran and the Sunna, the Trilogy.

This doctrine must be analyzed and understood on a rational basis and on its own merits. Know the foundational doctrine and apply it to every action by Muslims, but first know the doctrine. If an opinion or comment about Islam does not have a reference, or a possible reference, to the foundation of the Trilogy, then the opinion has no merit.

The 6 Supplements: 1 The Kafir, Koran; 2 Jew Hatred, Koran; 3 Jew Hatred, Bukhari; 4 Jihad, Bukhari; 5 Low Status Of Women, Koran; 6 Low Status Of Women, Bukhari:

SUPPLEMENT 1: ALL VERSES ON:

THE KAFIR [Non-Muslim] IN THE KORAN

Total words in Koran 152,006

Total about Kafirs: 97,583

Percentage: 64.0%

Kafir, Mecca = 66,285 Koran Mecca = 97,184 68.2%

Kafir, Medina = 31,287 Koran Medina = 54,822 57.0%

Analysis: Dr Bill Warner PhD

Textual Units

There is a technical problem in measuring the Koranic text. The usual unit in the Koran is the verse. There is a distinct problem with only using verses to quantify the Koran. A verse is usually a sentence. We would never attempt to discuss any other ideology by picking a sentence. We need to study ideas and concepts, not disconnected sentences.

Since the longer Koran chapters (Suras) are a collection of topics, most Korans divide the chapter into logical idea/topic units or subjects. The most obvious idea unit is the story. However, there is a unique idea unit in the Koran.

Any reading of the Koran shows that its major topic is the unbeliever, the kafir. There is a pattern to these kafir references. There are usually five elements: the exact identification of the kafir, why they are wrong, the kafir's punishment, why Mohammed is right and Allah weighs in to praise Mohammed. These five elements are defined as the Koranic Argument and are a major idea or concept unit. Indeed, most all of the stories are Koranic Arguments. (See appendix for further details.)

Some categories are obvious, such as retold tales from the Jews. But, the less obvious category is Koranic persuasion. The Koran is filled with violent threats against those who do not believe Mohammed and who did not believe the prophets of Allah in the past. If you highlight the violent references to the unbelievers, you will find that there are five elements that accompany the violence:

- A description of the threat or violence
- Who is threatened
- What they did to deserve the violence
- How they are wrong
- Words from Allah to support his messenger, Mohammed

This entire structure is called "Koranic persuasion" and is repeated again and again. The repetition is part of the persuasion, just as repetition is necessary to all persuasion campaigns, e.g. ads and political campaigns.

The Koran of Mecca is an exact record of what took place in the intellectual and political sphere. Koranic persuasion is a recording of actual events of debate and persuasion. In many cases, there are actual quotes of Mohammed's opponents. The Koran contains an intimate and exact view of Arabian history.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The sura (chapter) and Koranic persuasion are two of the natural organizational elements of the Koran. The element of the verse is useful but it does not allow analysis of ideas and thought. Koranic persuasion allows easy textual analysis of thought, ideas and theme. As a measure of the importance of Koranic persuasion, consider:

	Private Teaching	Public Teaching	Meccan Argument	Medina
1.*	40	65	70	36
2.**	70.5%	63.7%	67.2%	12.8%

* Number of times Koranic persuasion is used

** Percentage of text devoted to the Koranic persuasion category

This data mirrors the history of Mohammed's life. In the Meccan religious phase, the violence took the form of threats of punishment that were to occur after death in Hell. Or the mentioned violence was in ancient history, i.e. the Pharaoh being destroyed because he would not listen to Allah's prophet, Moses. In Mecca the Koranic violence referred to the far future or the distant past. However, in Medina, there is less talk about Hell, and much more physical violence against political enemies. The action of jihad replaces the rhetoric of the threat.

Approximately two thirds of the Koran of Mecca is devoted to the Koranic persuasion of "listen to Mohammed, the prophet of the only god, Allah, or you will suffer eternal torture in Hell." When Mohammed achieved political power, the religious threats became political reality. The Koranic persuasion of religion in Mecca became the political practice in Medina.

So there are three major idea/concept units used in this study: the verse, the story and the Koranic Argument. If the story is about how Allah destroyed the city because the city would not accept the prophet of Allah, then for measurement purposes, the entire story (idea unit) is counted as being about the kafir.

MECCA KORAN:

1:1 In the Name of Allah, the Compassionate, the Merciful.

1:2 Praise be to Allah, Lord of the worlds. The Compassionate, the Merciful. King of the Judgment Day.

1:5 Only You do we worship, and to You alone do we ask for help. Keep us on the straight and narrow path. The path of those that You favor; not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians].

70:22 Not the devout, who pray constantly and whose wealth has a fixed portion set aside for beggars and the destitute, and those who believe in the Judgment Day, and those who fear their Lord's punishment—because no one is safe from their Lord's punishment—and who control their sexual desires (except with their wives or slave-girls, [only kafirs can be enslaved] with them there is no blame; but whoever indulges their lust beyond this are transgressors), and who keep their trusts and promises, and who tell the truth, and who are attentive to their prayers. These will live with honours in Gardens.

51:24 Have you heard the story of Abraham's honoured guests? They went to him and said, "Peace!" And he replied, "Peace, strangers." And he went among his household and brought out a fatted calf, and he set it before them and said, "Do you want to eat?" They did not, and he became afraid of them. They said to him, "Do not be afraid," and gave him the news that he was going to father a wise son. Abraham's wife came forward with a cry, striking her face, and said, "But I am old and barren!"

51:30 They said, "Your Lord says it is true, and he is wise and knowing."

51:31 Abraham said, "What errand are you on, messengers?" They replied, "We are sent to a wicked people, to shower them with stones of clay, sent by your Lord for their excesses."

51:35 We went to evacuate the believers in the city, but We only found one Muslim family, and We left signs warning those who fear the painful punishment. Moses was another sign. We sent him to Pharaoh with manifest authority. But Pharaoh was confident of his might and turned his back and said, "You are a magician, or insane." So We seized him and his army and cast them into the sea, and he had only himself to blame.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

79: 15 Have you heard the story of Moses? How his Lord called to him in the sacred valley of Tuwa, saying, "Go to Pharaoh. He has rebelled, and say, 'Do you want to be purified?' Then I will guide you to your Lord so that you may fear Him."

79:20 And Moses showed Pharaoh a great miracle. But Pharaoh denied it and disobeyed. Furthermore, he turned his back and rebelled against Allah. He gathered an army and made a proclamation, saying, "I am your lord, the most high." So Allah punished him and made an example of him in this life and the hereafter. Surely this is a lesson for those who fear Allah.

80:11 No, this [the Koran] is a warning! Let him who is willing, keep this in mind. It is written on honoured pages, exalted and purified, by the hands of scribes, honourable and righteous.

80:16 Cursed be man! What has made him reject Allah? From what thing did Allah create him? He created him and molded him from a drop of sperm; then He made an easy path for him from the womb then caused him to die and put him in his grave. Then when He pleases, He will resurrect him. But man has not yet fulfilled Allah's commands.

80:24 Let man consider his food. First, We poured down the rain in abundance; then split the earth apart and caused the grain to grow along with grapes and healing herbs, the olive and the palm; and enclosed gardens dense with trees, and fruits and vegetables for man's use and for his cattle.

80:33 But when the trumpet blast sounds, a man will flee from his brother and his mother and his father and his wife and his children. That day, every man will be focused on his own concerns. There will be radiant faces that day, laughing and joyous, but other faces that day will have dust upon them and blackness will cover them. These are the unbelievers, the wicked.

88:1 Have you heard the news of the overwhelming event?

88:2 Some faces will be downcast that day, troubled and weary, burnt at the scorching Fire, forced to drink from a fiercely boiling fountain, with only bitter thorns for food, which neither nourishes nor satisfies hunger.

88:8 Other faces that day will be joyous, and in a lofty Garden, very pleased with their past efforts. No vain talk will be heard there. There will be gushing fountains. There will be raised couches, and goblets placed nearby, and cushions arranged, and carpets spread out.

88:17 Will they consider the camels and how they were made? Or consider how the sky was upraised, and how the mountains are rooted, and how the earth is spread?

88:21 Warn them, because you [Mohammed] are merely a warner. You have no authority over them, but whoever turns back and disbelieves, Allah will punish them terribly.

88:25 Truly they will return to Us. Then it will be time for Us to settle their accounts.

52:7 Truly, a punishment from your Lord is coming, and no one can stop it. That day heaven will heave from side to side, and the mountains will shake to pieces. Woe on that day to those who called the messengers liars, who wasted their time in vain disputes.

52:13 On that day they will be thrown into the Fire of Hell. This is the Fire that you treated like a lie. What! Do you think that this is magic? Or, do you not see it? Burn there! Bear it patiently, or impatiently. It will all be the same to you, because you will certainly get what you deserve.

77:8 Until what day will that time be deferred when the stars lose their light, and when the heaven is split in two, and when the mountains are reduced to dust and scattered, and when the messengers are gathered at their appointed time? To the Day of Judgment! And who will teach you what the Day of Judgment is? Woe on that day to those who reject the truth! Did We not destroy the former generations? We will make the later generations follow them. This is how We deal with evil doers. Woe on that day to those who reject the truth!

77:20 Did We not create you from a cloudy fluid that We kept in a safe place [the womb] until an appointed time? This is Our power! Our power is unmatched! Woe on that day to those who reject the truth!

77:25 Did We not design the world to contain the living and the dead and place on it tall strong mountains and sweet water to drink? Woe on that day to those who reject the truth!

77:29 They will be told, "Go to that Hell that you deny. Go to the shadows of smoke that rise in three columns, where there is no relief or shelter from the flame." The sparks flying out are like towers, yellow like tawny camels. Woe on that day to those who reject the truth!

77:35 They cannot speak that day, and they will not be allowed any excuses. Woe on that day to those who reject the truth!

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

77:38 This is the day of sorting, when We will collect you and your ancestors. If you have any tricks, try to trick Me. Woe on that day to those who reject the truth!

77:41 Because of your efforts, the righteous will be in a cool, shaded place, with anything they desire to eat and drink contentedly. This is how We reward the good. Woe on that day to those who reject the truth!

77:46 Eat and drink a little while. Surely you are sinners. Woe on that day to those who reject the truth!

77:48 When they are told to bow down, they do not bow down. Woe on that day to those who reject the truth! After this what revelation will they believe in?

56:41 The people of the left-hand—Oh, how wretched the people of the left-hand will be amid scorching winds and scalding water, and in the shade of black smoke, neither cool nor refreshing. Formerly they were blessed with worldly pleasures, yet they persisted in terrible sin and used to say, "What will be resurrected after we have died and crumbled to bone and dust? What about our fathers, the men of old?"

56:49 Say: Yes, the former and the latter. They will all be gathered at the appointed hour.

56:51 Then those who denied [Mohammed was a prophet] and erred will certainly eat from the Ez-zakkoum tree [a tree of Hell], and they will gorge themselves with it. Then they will drink scalding water and will drink like a thirsty camel. This will be their feast on the Judgment Day!

68:42 On the day when men's legs will be laid bare, and they are called upon to bow in adoration, they will not be able. Their eyes will be downcast. Shame will overwhelm them, because when they were protected, they were called to bow down in worship, but they refused.

68:44 Leave Me alone to deal with those who reject this revelation. We will lead them by degrees to their ruin by ways they will be unaware of. I will bear with them a long time, because My plan is firm.

68:46 Do you [Mohammed] demand payment from them so that they are burdened with debt? Do they have knowledge of secret things? Have they written them down?

68:48 Wait patiently for your Lord's Judgment, and do not be like him [Jonah] who was swallowed by the whale, when he cried out in distress to Allah. If his Lord's favor had not reached him, he would have been cast forth on the naked shore, overwhelmed with shame. But his Lord chose him and placed him among the just.

68:51 The unbelievers will practically kill you with their eyes when they hear the warnings [of the Koran], and they will say, "He is certainly insane."

68:52 But it is a warning to all creation.

53:19 Do you see Al-Lat and Al-Ozza, and Manat [Arabic deities] the third idol? What? Do you have male children and Allah female children [Arabs called angels the daughters of Allah]? That is an unfair division!

53:23 These are mere names. You and your fathers gave them these names. Allah has not acknowledged them. They follow only their own conceits and desires, even though their Lord has already given them guidance.

53:24 Will man have everything he desires? The future and the present are in Allah's hands. No matter how many angels are in the heavens, their intercession will do no good, until Allah has permitted entry to whom He pleases and whom He will accept.

53:27 Surely, the ones who give female names to the angels are the ones who do not believe in the hereafter, but of this they have no knowledge. They are following a guess, and a guess can not replace the truth.

53:29 Stay away from those who turn their backs on Our warnings and desire only the present life. This is all that they know. Truly, your Lord knows everything about those who stray from his path, and He knows everything about those who have accepted his guidance. Whatever is in the heavens and on the earth belongs to Allah. He may reward evildoers according to their own deeds and those who do good will be rewarded with good things.

53:32 Surely, your Lord is filled with forgiveness for those who avoid great sins and shameful acts and only commit minor sins. He knew you well when He brought you out of the earth and when you were in your mother's womb. Do not try to justify yourself. He knows the Allah-fearing people the best.

52:29 Therefore, continue to warn men. By the grace of your Lord, you are neither insane, nor a soothsayer.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

52:30 Will people say, "He is a poet! Let us wait until his fortunes turn." Say: "Wait," because truthfully, I will wait with you.

52:32 Is it their dreams that cause them to do this? Or is it because they are a perverse people? Will they say, "He has written it [the Koran] himself?" No! It is because they did not believe. If that is true, let them write a book like it.

52:35 Were they created from nothing? Did they create themselves? Did they create the heavens and the earth? No! It is because they have no faith. Do they possess your Lord's treasures? Do they have absolute power? Can they communicate with the angels? If so, let them bring proof.

52:39 Does Allah have daughters while you have sons? Do you ask them for a payment so that they are weighed down with debt? Do they have secret knowledge that they can write down? Do they try to set traps for you? The unbelievers are the ones that are ensnared. Do they have any gods besides Allah? Glory be to Allah above the false gods they join with Him. If they saw a piece of the sky falling, they would say, "It is only a dense cloud."

52:45 Ignore them until they meet the day when they will swoon with terror—a day when their tricks will avail them nothing and no help will come their way. Truly, there is another punishment for the evildoers, but most of them do not know it.

52:48 Wait patiently for your Lord's Judgment, because you are in Our eye. Sing Allah's praises when you rise up, and give Him praise at night and when the stars are setting.

84:1 When the sky is split in half and obeys its Lord, as it must; when the earth is flattened, and has cast out everything it contains and is empty [the graves deliver the dead], and obeys its Lord, as it must; then certainly those who want to meet their Lord will meet Him.

84:7 He who receives his book [of life's deeds] in his right hand [saved in Paradise], his account will be taken by a quick and easy reckoning and he will return joyously to his people. But those who receive their book behind their backs [damned to Hell] will invite destruction. They will burn in the Fire. They lived joyously among their people because they did not believe that they would return to Allah, but their Lord is always watching them.

84:16 So I do not need to swear by the glow of sunset, and by the night and everything it conceals, and by the moon at its fullest. You will certainly travel from stage to stage.

84:20 What is wrong with those who do not believe? When the Koran is read to them, why do they refuse to bow down? The unbelievers call it a lie.

84:23 But Allah knows their secrets, so announce to them a painful punishment. Those who believe and do good deeds, they will have a reward that never ends.

78:1 What do they ask one another? About the great news [the Koran], the source of their disputes? No, but they will learn the truth! No! No, but they will learn the truth!

78:6 Did We not make the earth a great tent and the mountains its tent-pegs? We created you with two sexes, and created sleep so that you may rest. We created the night as a covering, and created the day to seek a livelihood, and built above you seven substantial heavens, and placed on it a burning lamp. We send down from the clouds abundant rainwater to produce fruits and vegetables and thickly wooded gardens.

78:17 Surely, the day of decision is fixed, when a trumpet will sound and you will come in droves, and heaven will be opened with countless gates, and the mountains will vibrate and vanish into thin air. Hell lies in wait, the home of transgressors, where they will live for ages. They will taste nothing cool and drink nothing except boiling and freezing water. A just reward!

78:27 They did not think about their account, and they did not believe Our revelations, but We paid attention and wrote everything down, so taste the fruit of your actions. You will get nothing else except torment.

78:31 But the Allah-fearing will be fulfilled with enclosed Gardens and vineyards and voluptuous women of equal age [houris] and a full cup [of wine that produces no hangover]. No vain or false talk will be heard there. A reward from your Lord and a fitting gift!

78:37 Lord of the heavens and of the earth, and of all that lies between, the merciful Allah! None will be able to speak with him. On the day that the spirit and the angels will stand in ranks, none will speak unless Allah permits, and then only those who speak rightly. This is the sure day. Whoever will, let him take the path back to his Lord.

78:40 Surely, We warn you that punishment is near. The day is near when men will see the deeds that their hands have done and when the unbeliever will say, "Oh, I wish I were dust!"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

70:36 But what has happened to the unbelievers that causes them to rush madly around you, on the right and left-hand, in droves? Does every one of them hope to enter the Garden of Delight? Certainly not! We have created them, and they know from what.

70:40 It does not matter that I swear by the Lord of the East and the West that We have the power to replace them with others better than themselves, and We will not be stopped.

70:42 So let them gossip and play until they come face to face with the day they are promised, the day when they hastily rise from their graves like men rushing toward a goal with their eyes downcast and disgrace covering them. That is the day they are promised.

73:10 Listen to what they [unbelievers] say with patience, and leave them with dignity. Let me deal with the wealthy and those who deny the truth. Bear with them for a while, because We have strong shackles and a raging Fire and food that chokes and a painful punishment. The day will come when the earth and the mountains will be shaken, and the mountains will become dust.

73:15 Certainly We have sent an apostle to bear witness against you [the world], just as We sent an apostle to Pharaoh, but Pharaoh rejected the apostle, and We punished him severely. If you refuse to believe, how will you protect yourself from the day that will turn your children's hair gray? The heavens will be torn apart. His promise will be fulfilled. This is a warning. Let those who will, find a path to his Lord.

79:1 I swear by those angels who snatch out the souls of the wicked, and by those who gently draw out the souls of the blessed, by those who glide along, by those who race forward; and by those who govern the universe!

79:6 On the day when the first trumpet sounds and a second blast follows, men's hearts will pound, and their eyes will be downcast. The unbelievers will ask, "Will we be brought back to life even after we have become dust and bones?" They will say, "What is the good in that?" But there will be only one shout, and they will be awakened.

79:27 Which is harder to create, you, or the heaven that He built? He has raised it high and given it order. He gave darkness to the night and brought out its light. Afterwards He spread the earth and produced from it the water and the pastures and set the mountains firmly for you and your cattle to enjoy.

79:34 But when the great disaster comes, the day when men will reflect upon their efforts and Hell is in full view of everyone, then for those who rebelled and preferred the life of this world, surely, Hell will be their home.

79:40 But those who fear to stand before their Lord and have restrained their souls from lust, surely, Paradise will be their home. They will ask you about the Hour and when it will come. But what knowledge do you have of it?

79:44 Its arrival is known only to your Lord, and you are only responsible for warning those who fear it. On the day when they see it, it will seem to them that they had been waiting only an evening, or maybe until the following morning.

83:1 Woe to the cheaters who always demand full measure from others, but skimp when they measure out or weigh to others. What! Do they believe that they will not be resurrected on the great day when all men will stand before the Lord of the worlds? Yes! The register [a record of actions] of the wicked is in Sidjin [a place in Hell where the sinners' records are kept]. And who will make you understand what Sidjin is? It is a complete record.

83:10 Woe on that day to those who deny Our signs, who regard the Judgment Day as a lie! No one regards it as a lie except the transgressor or the criminal, who, when Our signs are recited to him, says, "Old wives tales!" No! Their habits have become like rust on their hearts. Yes, they will be veiled from their Lord's light that day. Then they will be burned in Hell. They will be told, "This is what you called a lie."

83:18 No! But the register of the righteous is in Illiyoun [a place in Paradise where the actions of the righteous are recorded]. And who will make you understand what Illiyoun is? It is a complete record, attested to by the angels nearest Allah.

83:22 Surely, the righteous will live among delights! Seated on bridal couches they will gaze around. You will see the delight in their faces. Fine wines, sealed with musk, will be given them to drink. For those who have aspirations, aspire for wine mixed with the waters of Tasnim, a fountain where those close to Allah drink.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

83:29 Sinners used to jeer at the believers and wink at one another when one passed by, and they jested as they returned to their own people. When they see believers, they say, "Those people have gone astray." And yet they were not sent to be the guardians of those people.

83:34 On that day the faithful will mock the unbelievers, while they sit on bridal couches and watch them. Should not the unbelievers be paid back for what they did?

51:5 Truly, that which threatens you [the Meccans] is real. The Judgment will certainly happen. I swear by the star-tracked heaven!

51:8 You [Mohammed] are confused as what to say, but those who turn from the truth are turned aside by divine decree.

51:10 Cursed are the liars, who stumble along in the depths of ignorance! They ask, "When is the Judgment Day?" They will be tormented by the flames that day. "Have a taste of your torment, whose imminent arrival you denied."

51:15 But the Allah-fearing will live in Paradise amid gardens and fountains, enjoying what their Lord has given them, because they lived a good life. They slept little at night, and at dawn they prayed for forgiveness, and they gave a proper share of their wealth to the poor and outcast.

51:20 There are signs on earth for men of strong belief, and also in ourselves. Will you not see them? In heaven there is sustenance for you and a warning. By the Lord of the heaven and the earth, I swear that this is the truth, as surely as you speak.

91:11 The tribe of Thamud [Thamud was a trade town in ruins north of Mecca] proudly rejected the message of the Lord. When the greatest sinner among them rushed forward, the apostle of the Lord said to them, "It is the she-camel of Allah! Let her drink." But they called him a liar and hamstrung her, so their Lord destroyed them for their crime, one and all, and He did not fear the consequences.

69:1 The Inevitable! Who will make you understand what the Inevitable is?

69:3 The people of Thamud and Ad [Ad lay on an old trade route north of Mecca. It was abandoned in Mohammed's day] regarded the Judgment Day as a lie. The people of Thamud were destroyed by crashing thunderbolts. The people of Ad were destroyed by a roaring blast of wind. The wind did Allah's bidding against them for a full week. During that time you could have seen the people laid low, as if they had been the trunks of hollow palms. Could you have seen any of them surviving?

69:9 Pharaoh, too, and those who thrived before him, and the overthrown cities, all committed sin, and disobeyed the messenger sent by their Lord. That is why He punished them with an accumulated punishment.

69:11 When the flood rose high, We carried you in the ark so We could use that event to warn you and so the hearing ear might hear it. But when one blast is sounded on the trumpet, and the earth and the mountains are shaken, and both are simultaneously crushed into powder, on that day the woe that must come suddenly will come, and the sky will be split in two, because it will be fragile that day. The angels will align on the edges of the sky and over them. Eight will carry up the throne of your Lord.

69:18 On that day you will be brought before Him and none of your secrets will remain secret. Those who receive their book in their right hand will say to their friends, "Take my book and read it. I always knew that I would come to my reckoning." And he will have a life of bliss, in a lofty Garden, with clusters of fruit nearby. Eat and drink with satisfaction. This is the reward for the good acts that you performed in the past.

69:25 But those who receive their book with their left hand will say, "Oh, I wish that I were never given my book and that I had never heard of my reckoning! I wish that death had been the end of me! My wealth has done me no good! My power has fled from me!"

69:30 Take him, and chain him, and cast him into Hell. Then fasten him to a seventy-yard chain, because he did not believe in Allah, the Greatest, and did not help to feed the poor. He will have no friends here that day, no food, only the pus that runs from sores, which only the sinners eat.

69:38 I do not need to swear by what you see and by that which you do not see—that this is surely the word of an honoured messenger! It is not the word of a poet—you have so little faith! It is also not the word of a soothsayer—you heed little of Our warning! It is a message from the Lord of the worlds.

69:44 If he [Mohammed] had invented any of Our revelations, We would have grabbed him by the right hand, and cut his throat, and We would not have protected him from any of you.

69:48 But, surely, the Koran is a warning for the Allah-fearing. We know many think it is a lie. But it will cause grief for the unbelievers, because it is the absolute truth.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

69:52 Praise the name of your Lord, the Greatest.

51:41 When We sent a desolating blast against Ad, it left nothing in its wake, but turned everything to dust. And in Thamud, they were told, "Enjoy yourself while you still have time." But they rebelled against their Lord's command, and so the tempest overtook them as they stood by and watched. They were powerless and unable to stand. Before them, We had destroyed the people of Noah because they were wicked.

51:47 We have built the heaven with Our might and raised it up high and made it vast. We have built the earth and stretched it out like a great carpet. How smooth We have spread it out! We created everything in pairs—you should remind yourselves of that.

51:50 Run to Allah. I am sent by Him to warn you. Do not worship other gods beside Allah. I am sent by Him to warn you.

51:52 Every apostle that came before was denied and called, "Sorcerer," or "insane." Have these people made a tradition of their mockery? Yes, they are rebellious people. Turn away from them, and you will not be blamed. Instead warn them, because, truthfully a warning will help the believers.

89:6 Have you thought about how your Lord dealt with the people of Ad, at Irem with the many unique pillars? Or with the people of Thamud who hewed out the rocks in the valley? [Ad, Thamud and Irem were destroyed because they did not listen to their prophets] Or with Pharaoh who impaled his victims on a stake? All of them committed excesses in the lands and increased wickedness there. This is the reason your Lord poured on them the scourge of chastisement. Your Lord is always watchful.

89:15 As for man, when his Lord tries him and honours him and is generous to him, he says, "My Lord honours me." But when He tries him and limits his gifts to him, he says, "My Lord despises me." No, but you do not honour the orphan, and you do not urge others to feed the poor, and you devour inheritances with insatiable greed, and you love riches with inordinate love.

89:21 No, on that day when the earth is crushed to powder, and Your Lord comes, and the angels are arranged by rank, and Hell is brought near, men will remember, but will that memory help them? He will say, "Oh, I wish that I had spent my life preparing for this!" On that day none will punish like Allah will punish, and none can bind like Allah will bind.

89:27 Oh, soul that rests, return to your Lord, pleased, and pleasing Him. You may enter among My servants and enter into My Paradise.

85:4 The makers of the pit of the fuel-fed Fire are cursed because they sat by it witnessing what they inflicted on the believers! These witnesses tormented the believers only because of their faith in Allah, the mighty. The heavens and the earth are his kingdom; Allah is the witness of all things.

85:10 Certainly, those who persecuted the believers, men and women, and did not repent, await the torments of Hell, and the torments of burning. But those who believe and do good things shall have the Gardens [Paradise] where underground rivers flow. This is the great triumph.

85:12 Surely, your Lord's punishment is terrible! It is He who produces all things and causes them to be reproduced. He is the indulgent, the loving, the possessor of the glorious throne, the builder of all He wills.

85:17 Have you not heard the story of the armies of Pharaoh and Thamud? No! The unbelievers live in denial, but Allah surrounds them all. It is a glorious Koran written on an eternal tablet.

68:1 NUN*. By the pen and by what the angels write, by the grace of your Lord, you [Mohammed] are not possessed! Certainly, a limitless reward awaits you, because you have a noble nature, but you will see and they will see, which of you is insane. [* eel, snake; danger. Several chapters begin with Arabic letters such as NUN. As for their often ambiguous meaning, see Grand Bible p. 81.]

68:7 Your Lord knows the man who strays from His path, and He knows who has been guided. Do not listen to those who treat you like a liar. They want you to compromise with them so that they may compromise with you.

68:10 Do not listen to the despicable person, who readily swears oaths, a defamer, going about with slander, enemy of the good, a transgressor, a criminal. He is cruel and impure from birth, though wealthy and blessed with sons. When Our wonderful verses are recited to him, he says "Fables of the ancients." We will brand him on the nose.

96:6 No, man is certainly stubborn. He sees himself as wealthy. Certainly, all things return to your Lord.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

96:9 What do you think of a man [Abu Jahl] who holds back a servant of Allah [Mohammed] when he prays? Do you think that he is on the right path, or practices piety? Do you think that he treats the truth as a lie and turns his back? Does he not know that Allah sees everything?

96:15 No! Certainly if he does not stop, We will grab him by the forelock [cutting off or holding by the forelock was a shame in Arabic culture], the lying, sinful forelock! Let him call his comrades [the other Meccans]. We will call the guards of Hell. No, do not obey him, rather, adore and get closer to Allah.

74:11 Let Me deal with My creations, whom I have given great riches and sons to sit by their side, and whose lives I have made smooth and comfortable. And still he [Al Walid] wants me to give him more. No, I say. He is an enemy of Our revelations. I will impose a dreadful punishment on him because he plotted and planned.

74:19 Damn him! How he planned. Again, Damn him! How he planned.

74:21 Then he looked around and frowned and scowled and turned his back with vain pride and said, "This is nothing but old magic; it is the work of a mere mortal."

74:26 We will certainly throw him into Hell.

74:27 What will make you realise what Hell is? It leaves nothing, and it spares nothing. It chars the skin.

74:30 Nineteen angels oversee it. The angels are the only guardians of Hell, and We have set their number to confuse the unbelievers and to give the believers certain knowledge of the truth of the Koran so the believers will increase their faith. So the believers and the others who have received the Scriptures have no doubts. The weak of heart and the unbelievers will ask, "What does Allah mean by this parable?" This is how Allah confuses whom He will and how He guides whom He chooses: no one knows the armies of your Lord except Allah himself. This is nothing but a warning to men.

74:35 No, by the moon and by the night as it retreats and by the dawn as it breaks, Hell is one of the most dreadful woes filled with warning to men, to any who choose to go forward [believers] or to any who choose to stay behind [unbelievers].

74:38 Every soul is pledged for its own deeds except those that stand on Allah's right hand. In their gardens they will ask the wicked: "What has brought you to Hell?"

74:43 They will say, "We did not pray, we did not feed the hungry, we argued with the small-minded, and we denied the Judgment Day until our dying day."

74:48 No mediation or intercession will help them. What is wrong with them that they reject Our warning like a frightened donkey fleeing a lion? Each of them wants to have everything spelled out, but that cannot be. They do not fear the hereafter.

74:54 No! The Koran is warning enough. Anyone who chooses shall be warned. Only if Allah pleases will the people be warned. He is to be feared and often forgiving.

90:1 No, I swear by this city [Mecca], this city in which you [Mohammed] dwell, and by the father and the child!

90:4 Certainly, We have created man to be tried by afflictions. Does he think that no one has power over him? He says, "I have wasted great wealth." Does he think that no one sees him? Have we not given him eyes, and tongue, and lips, and guided him to the two highways?

90:11 But he did not attempt the steep road. Who will teach you what the steep road is? It is to free a slave, or to give food during famine to the orphan of a relative, or to the pauper who lies in the dust. It is also, to be a believer and to urge perseverance and compassion upon one another. These are the people of the right hand.

90:18 But those who reject Our signs, they are the people of the left-hand. Hellfire will close around them.

53:33 Have you considered him who turns his back on the faith? Who is stingy and covets? Does he have secret knowledge, or vision? Has he not been told what is in the book of Moses, and about Abraham and his faithful pledge? Namely, that no bearer of burdens can bear the burden of another.

53:39 Man can have nothing except what he works for. Nothing will be credited to a man which he did not earn. His effort will be noted. Then he will be rewarded, totally, justly, and completely. That is the goal of your Lord. He causes laughter and crying, and He causes death and life, and He created the male and female sexes from the fertilized sperm. He has promised a resurrection, and He gives wealth and satisfaction. He is the lord of Sirius [the Dog star]. He destroyed the tribe of Ad, and the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

people of Thamud, and before them, the wicked and perverse people of Noah, and left no survivors. He destroyed the two overthrown cities of Sodom and Gomorrah so that they were ruins.

53:55 Which of your Lord's blessings would you doubt?

53:57 The one who warns you, also warned the people of old. The inevitable day is drawing near and only Allah can reveal the time. Do you marvel at these announcements? And that you laugh and do not cry while you amuse yourself with vanities?

53:62 Bow down before Allah and worship.

105:1 Did you not see how your Lord dealt with the army of the elephant? [In 570 AD, an army with an elephant attacked Mecca. The army caught smallpox and retreated.] Did He not cause their plans to fail? He sent flocks of birds against them, which pelted them with stones of baked clay, and He made them like the stubble in a field that had been devoured.

109:1 Say: Oh you unbelievers!

109:2 I do not worship what you worship, and you do not worship what I worship. I will never worship what you worship, and you will never worship what I worship. You to your religion, me to my religion.

104:1 Woe to every slanderer and backbiter who gathers wealth and hordes it for the future. He certainly thinks he will keep his wealth forever. No! He certainly will be flung into Hell, and who will teach you what Hell is?

104:6 It is the Fire kindled by Allah that will rise above the hearts of the damned and close over them in towering columns.

70:1 A skeptic asked about the punishment soon to befall the unbelievers. No one can prevent Allah from inflicting it. Allah is the Lord of the ladders that the angels and the spirit ascend in a day that lasts fifty thousand years.

70:5 So be patient with admirable patience. They think that day is far away, but We see that it is near. The day when the heavens will become like molten brass, and the mountains will become like tufts of wool, and friends do not care about friends, though they are in plain sight of one another. To save himself from the punishment of that day, the wicked would give his children and his wife and his brother and all of his relatives who loved him and everyone on earth, if that could save him.

70:15 But no. Because the Fire, dragging him by the scalp, will claim him who turned his back and fled from the truth and amassed and hoarded wealth. Man is truly an impatient creation. He is impatient when evil touches him and miserly when good reaches him.

111:1 Let the hands of Abu Lahab [Mohammed's uncle and an opponent] die and let him die! His wealth and attainments will not help him. He will be burned in Hell, and his wife will carry the firewood, with a palm fiber rope around her neck.

108:1 Certainly We have given an abundance to you [Mohammed]. Therefore pray to the Lord, and slay the sacrificial victims [ritual killing of animals].

108:3 Surely those who hate you will be childless.

36:77 Does man not see that We created him from a drop of sperm? But still, he is a sworn enemy. And he makes substitutes for Us and forgets the facts of his creation saying, "Who will resurrect these bones when they are rotten?" Say: He gave them life in the beginning, and He will return it to them because He has knowledge of all creation. He makes fire from the green tree for you and allows you to kindle flame. Is the creator of the heavens and the earth not able to create the likes of them? Certainly He is the supreme creator, the knower. If He intends something, His command is, "Be," and it is! So glory to Him in whose hands is the kingdom of all things! All things will return to Him.

25:32 Those who disbelieve say, "Why was the Koran not revealed to him all at once?" It was revealed one part at a time so that We might strengthen your heart with it and so that We might rehearse it with you gradually, in slow, well-arranged stages.

25:33 They will not come to you with any difficult questions for which We have not provided you the true and best answers. Those who will be gathered together face down in Hell will have the worst place and will be the farthest away from the right path.

18:54 In this Koran We have given to man every kind of example, but man is, in most respects, contentious. Nothing prevents men from believing when guidance comes to them nor from asking their Lord's forgiveness, unless it is that they wish that the same fate which befell the ancients should also befall them—that they come face to face with doom.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

18:56 We do not send messengers except as bearers of glad tidings and to give warnings. Yet the unbelievers make false contentions so that they may refute the truth. They mock Our signs just like they do Our warnings. Who is more unjust than he who is reminded of His Lord's signs but turns away from them and forgets what His hands have done? Truly We have placed veils over their hearts so that they do not understand, and deafness over their ears. Even if you give them guidance, they will not follow.

18:58 Your Lord is most forgiving, the Lord of mercy. If He were to give them what they deserve, He would certainly have hastened their punishment, but they have an appointed time which they cannot escape. The same could be said for the cities. We destroyed them when they behaved wickedly, and We appointed a set time for their destruction.

37:11 Ask the Meccans whether they or the angels are the stronger creation? We created men from clay.

37:12 Truly you [Mohammed] are amazed when they mock. When they [the Meccans] are warned, they pay no attention. When they see a sign, they begin to mock and say, "This is obviously magic. What? Will we be resurrected after we are nothing but dust and bones? And what about our ancestors?"

37:18 Tell them, "Yes! And you will be disgraced." There will be a single cry, and they will look around and say, "Oh, woe to us!" This is the day of reckoning. This is the Judgment Day that you said was a lie.

37:22 Gather together the unjust, their consorts [the demons], and the false gods they worshiped besides Allah and point them down the road to Hell. Stop them because they must be questioned. "What is wrong with you that you do not help each other?"

37:26 But on this day, they will submit to Allah and blame one another. They will say, "You [the demons] used to come to us from the right-hand side [the side of a good omen]." But they [the demons] will answer, "No, it was you who did not believe. We had no power over you. No, you were a wicked people. Our Lord's sentence has been passed upon us, and we will surely taste our punishment. We misled you because we were lost." Therefore, they will be partners in punishment that day.

37:34 Truly, that is how We deal with the guilty, because when they were told that there is no god but Allah, they swelled with pride and said, "Should we abandon our gods for a crazy poet?"

37:37 No! He [Mohammed] comes truthfully and confirms the prophets of old. You will surely taste the painful punishment, and you will be punished for what you have done, all except the sincere servants of Allah! They will have a fixed banquet of fruits; and they will be honoured in the Garden of delight, facing one another on couches. A cup filled from a gushing spring will be passed among them, crystal clear and delicious to those who drink. It causes neither pain nor intoxication. And with them are companions [houris] with large eyes and modest glances, fair like a sheltered egg. They will ask one another questions. One of them will say, "I had a close friend who said, 'Are you one of those who accept the truth? What? When we have died, and become dust and bones, will we really be judged?'"

37:54 He will say to those around him, "Will you look?" Looking down, he saw his friend in the depths of Hell. And he will say to him, "By Allah, you almost destroyed me. Except for my Lord's favor, I surely would have been one of those who came with you into torment."

37:58 "Is it not true that we will not die," say the blessed, "except for our first death and that we have escaped the torment?" Certainly this is the supreme achievement! For something like this, a striver should strive!

37:62 Is this a better feast than the Zaqqum tree [the tree of Hell]? We have certainly made the tree to torment the wicked. It grows at the bottom of Hell. Its fruit is like the heads of vipers. The damned will certainly eat it until their bellies fill. Then they will drink a mixture of boiling water. Then they will return to the Fire.

37:69 The damned knew that the religion of their fathers was wrong, but they still followed the old religion. Even before them, most of the ancients erred, though We had sent messengers to warn them. See what happened to these warned ones except for Allah's true servants?

19:66 Man says, "What? When I am dead, will I then be resurrected?" Does man not remember that We created him before out of nothing?

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

19:68 I swear by your Lord, We will certainly gather them together with the devils; then We will force them to their knees around Hell; then We will take from each group those who were most stubbornly rebellious against beneficent Allah.

19:70 Certainly, We know better than any who is most deserving of being burned there. There is none among you who will avoid it; this is an inevitable decree of your Lord. We will rescue those who guard against evil and leave the wicked upon their knees. When Our clear signs are recited to them, the unbelievers will say to those who believe, "Which of our two sides is in the better position? Which has the stronger assembly? "How many generations have We destroyed before them that were more wealthy and more splendid looking? "

19:75 Say: As for those who are in error, Allah will prolong their days—until they see what they were threatened with, whether it is worldly punishment, or the Hour of Judgment—then they will realise who is in the weaker position and who has the weaker force. Allah increases the guidance of those already guided. Lasting good works are better in your Lord's eyes for reward and give a better return.

19:77 Have you seen someone who rejects Our signs and says, "I will certainly be given wealth and children?" Does he have knowledge of the unseen, or has he made peace with Allah? No! We will certainly record what he says and prolong his period of punishment. We will inherit the things he speaks of, and he will come before Us, poor and alone.

19:81 They have taken other gods besides Allah to give themselves power and glory. Instead, they [the false gods] will soon reject their [the unbelievers] worship and will become their enemies. Do you not see that We send the devils against the unbelievers to urge them into sin? Do not rush hastily against them, because We allot them only a limited number of days.

19:85 One day We will gather the righteous and bring them before Allah to receive honours, and We will drive the guilty into Hell like a thirsty herd of cattle driven to water; none will have the power to intercede except those who have received Allah's permission.

19:88 They [the Christians] say, "Allah has fathered a son." Certainly you have said a monstrous thing! It might almost tear the heavens apart, and split the earth in two, and cause the mountains to crumble to pieces, that they ascribe a son to Allah. It is not consistent with Allah's majesty that He should father a son!

19:93 There is no one in the heavens or earth that does not approach Allah as a servant. He has taken note of them and numbered them exactly. Each of them will come alone to Him on Judgment Day. But Allah will certainly show love to those who believe and do good deeds.

19:97 So We have made this Koran easy in your language [Arabic] so that you may use it to give glad tidings to the righteous and warnings to the contentious. How many generations have We destroyed before them? Can you find a single one of them now, or hear as much as a whisper from them?

21:92 Truly, this religion of yours is the only religion, and I am your Lord, so worship Me. But they have broken their religion [Christianity] into sects, and yet they will all return to Us. Whoever does good things and believes will not have his efforts denied. We will record everything.

21:95 There is a ban on those cities We have destroyed. They will not return until Gog and Magog [barbarians who figure in the Final Days] are let loose and they hurry from every hillside and the true promise draws near. Then the unbelievers will stare in horror and say, "Oh no! We lived in ignorance. No, we were unjust."

21:98 Surely you and those you worship besides Allah are nothing but fuel for Hell. You will be sent there. If these were gods, they would not be sent down into it, but all of them will live there forever. There they will do nothing but weep, and that will be the only thing that they hear.

21:101 But those for whom We have ordained, good things will be far away. They will not hear the slightest sound from Hell as they live according to their soul's desire. The great Terror [Judgment Day] will cause them no grief. Instead, the angels will greet them every day by saying, "This is your day, the day that you were promised, the day when We roll the heavens up like a scroll. Just as We made the first creation, so We will reproduce it. This is a promise We are bound to. Truly it is something We will fulfill. After the message was given to Our servants We wrote in the Psalms, My righteous servants will inherit the earth." Surely there is a message here for those who worship Allah.

25:56 And We have sent you only to bring good news and to warn. Say: I do not ask any reward from you except that those who will, may follow the straight path to his Lord. Put your trust in Him

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

who lives and never dies. Celebrate His praise. He fully knows the faults of His servants. He, who created the heavens and the earth and everything in between in just six days is firmly established on the throne of authority. Allah, most gracious! Ask any wise person about Him. But when it is said to them, "Bow down before the merciful Allah," they say, "Who is merciful Allah? Should we bow down to what you tell us to?" It adds to their aversion.

25:61 Blessed is He who placed the constellations in the heavens and placed there the sun and moon. It is He who made the night and the day to follow each other for the benefit of those who desire to consider Allah, or who desire to be grateful.

25:63 The servants of Allah are those who walk humbly on the earth, and when the ignorant speak to them, they say, "Peace!" The servants of Allah are those who spend the night worshiping their Lord, bowing down and standing. They say, "Lord, turn away from us the wrath of Hell because its torment is endless. It is certainly an evil abode and a terrible resting place." They are neither extravagant nor miserly in their spending, but instead keep a just balance between the two. They do not call upon other gods along with Allah and do not kill those whom Allah has forbidden to be killed [other Muslims] except for just cause. They do not fornicate. The unbelievers not only pay the penalty, but their punishment on the Day of Reckoning will be doubled, and they will remain disgraced in Hell forever, unless they repent, believe, and do good works.

25:70 Allah is forgiving and merciful, and whoever repents and does good has truly turned to Allah with an acceptable and true conversion. The believers do not bear false witness and pass by frivolity with dignity. They, when reminded of their Lord's revelations, do not act like they are deaf and blind. They say, "Lord, make our wives and children the apples of our eyes, and make us examples for those who fear you." The believers will be rewarded with the highest places in Paradise because of their steadfast patience. They will be greeted there with greetings and salutations, and they will live there forever. What a happy abode and resting place!

25:77 Say to the unbelievers: My Lord does not care for you or your prayers. You have rejected the truth, so sooner or later, a punishment will come.

17:40 What? Has your Lord honoured you by giving you sons while He has taken for Himself daughters from among the angels [the Meccans said that angels were the daughters of Allah]? Truly, you say a dreadful thing.

17:41 In this Koran, We have explained things in several ways so that they [the Meccans] may take heed, but it only increases their aversion. Say: If, as they say, there were other gods besides Allah, then they would have tried to find a way to the Lord of the throne. Glory to Him! He is exalted far above what they say. The seven heavens, the earth, and everyone in them celebrates His glory. There is not a single creature that does not celebrate His glory. But you do not understand their celebrations of glory. He is kind and forgiving.

18:47 One day we will remove the mountains, and you will see the earth as a level plain. We will gather mankind together, and We will omit no one. They will be brought before Allah, in ranks and it will be said to them, "You have been brought before Us naked like We created you in the beginning. You thought that We would not keep the appointment We promised you."

18:49 And the book of life's deeds will be placed before each, and you will see the wicked become alarmed at what it contains. They will say, "Woe to us! What kind of book is this? It omits nothing, either small or large, but instead records everything." They will discover all of their actions there to confront them, and your Lord will not deal unjustly with anyone.

18:50 Recall when We said to the angels, "Bow down to Adam." They all bowed down except Iblis [Satan]. He was a jinn, and he rebelled against his Lord's command. Will you choose him and his offspring as your protector instead of Me when they are your sworn enemies? This is an evil exchange for the wicked!

18:51 I did not make them to witness the creation of the heavens and the earth or their own creation. Nor do I choose seducers to be My helpers. One day I will say, "Call to those whom you thought were My partners." They will call to their false gods, but they will get no response, and We will place a deadly barrier between them. The wicked will see the Fire, and they will realise that they are about to fall into it, and they will not find any escape.

38:55 But the evil have a terrible place waiting for them—Hell—where they will be burned. What a wretched bed to lie on! Let them taste boiling water and icy fluid and other vile things. Their leaders

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

will be told, "This group will be thrown head first into the fire with you. There is no welcome for them. They will burn in the fire!"

38:60 They will say to those who misled them, "No! There is no welcome for you. You brought this wretched place upon us!" They will say, "Lord, double the punishment for those who brought this upon us." They will say, "Why do we not see the people who we thought were wicked, whom we mocked? Were we mistaken, or have our eyes missed them?" Truly, that is fitting and just—the mutual accusations of the people of the fire.

38:65 Say: I am here to warn you. There is no god but Allah, the One, the Almighty! Lord of the heavens and the earth, and everything in between, the mighty, the most forgiving! Say: This is an important message that you turn away from! I had no knowledge of the dispute between those on high. Nothing has been revealed to me except that I am here to warn you.

21:16 We did not create the heavens and the earth and everything in between for entertainment. If We had wanted a diversion, We could have found amusement in Our presence, as if We would ever do such a thing! No, We throw the truth at falsehood, and it crushes its head. There you have it: falsehood is destroyed! Woe to you for the lies you say about Us!

21:19 Every creature in the heavens and on earth belongs to Him. Those in His presence are not too proud to serve Him, nor do they get tired of the service. They praise Him day and night. They never stop.

21:21 Have they found earthly gods that can raise the dead? If there had been other gods besides Allah, then there would be utter confusion in the heavens and on the earth. Glory to Allah, the Lord of the throne, far beyond their lies! He cannot be questioned about His actions, but they shall be made to answer for theirs.

21:24 Have they taken other gods besides Allah? Say: Bring your proof. This is my Message and the Message that was brought by the prophets before me. But most of them do not know the truth and turn away. Even before you, We have never sent a messenger to whom We did not reveal that there is no god but Me; therefore, worship and serve Me.

21:26 Men look to the angels and say, "Merciful Allah has children." Glory to Him! But no, the angels are honoured servants. They speak only when spoken to, and they follow only His command. He knows their future and their past. They can not intercede for anyone without His approval, and they tremble in fear of Him. If an angel should say, "I am a god like Him," We would punish it with Hell. That is how We repay the wicked.

21:30 Do not the unbelievers realise that the heavens and the earth were a single mass before We cut them apart? We made every living creature from water. Why will they not believe? We placed the mountains firmly on the earth to prevent them from shaking, and We made broad gaps between them to act as paths for the people to be guided. We have made the sky like a secure canopy and still they turn away from the signs. It is He Who created the night and the day and the sun and the moon. Each floats along in its celestial orbit.

21:34 We have never given immortality to a human. If you [Mohammed] have to die, should they [the Meccans] live forever? Every soul shall taste death, and to judge you, We will test you with good and evil. You must return to Us.

25:45 Have you considered how your Lord makes the shadow grow? If He wished, He could make it stationary. But We have made the sun its guide; then We bring it to Ourselves, a gradual retreat. It is He who makes the night like a covering for you and sleep a repose and makes the day a resurrection.

25:48 He sends the winds bearing good news before His mercy, and We send down pure water from heaven so that We may give life to a dead planet and quench the thirst of Our creations, animals and great numbers of people. We distribute it among them so that they celebrate Our praises, but most men refuse to be anything except ungrateful. If We had wished, We could have sent a messenger to every city. So do not listen to the unbelievers, but instead strive against them with all your might.

25:53 He let loose the two seas, one sweet and refreshing, the other salty and bitter. Between the two He has set a barrier, an impassible obstruction. He has created man from water and made blood and marriage relationships for him because your Lord is all powerful. And still they worship others besides Allah who can neither help nor hurt them. The unbeliever is Satan's ally against his Lord.

26:1 TA. SIN. MIN. These are the verses of the Book that make things clear.

26:3 You may torment yourself [Mohammed] if they do not believe. If We wanted, We could send them a sign from the sky that would force them to humbly bow their heads, but every new warning

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

they receive from Allah is ignored. They have rejected the message, but they will learn the truth of what they mocked! Do they not see the earth and how much of so many noble things We have made there? Truly, there is a sign there, but most do not believe. And surely, your Lord, He is the mighty, the merciful.

36:45 When they are told, "Beware of what is in front of you and what is behind you so that you might receive mercy," they pay no attention. All of the many signs sent by their Lord were met with rejection. When they are told, "Give alms from the bounty you receive from Allah," the unbelievers say to the believers, "Should we feed those whom Allah could feed if he wished? You are clearly mistaken."

36:48 And they say, "If you are telling the truth, when will this promise be fulfilled?" They wait for a single blast, which will surprise them as they argue amongst themselves. They will have no chance to settle affairs or to return to their families. When the trumpet is blown, they will pour from the graves and hasten to their Lord.

36:52 They will say, "Oh, woe to us! Who has raised us from our sleep? This is what the gracious Allah promised. The messengers told us the truth." It will only be a single blast, and they will be immediately brought before Us. On that day, no soul will be wronged in the least, and everyone will get what they deserve. Surely on that day, the dwellers of Paradise will be busy with their joys. They and their wives will recline on thrones in pleasant shade. Every fruit will be there for their enjoyment, and they will have everything they ask for. "Peace!" A word of salutation from the most merciful Lord.

36:59 But you sinners will be set apart this day! Did I not order you, the sons of Adam [humanity], that you must not worship Satan because he was your sworn enemy and that you should worship Me because that was the right path? But he led a great many of you astray. Did you not, then, understand? This is the Hell you were promised. Embrace the Fire this day, because you did not believe.

36:65 We will seal up their mouths that day. Their hands will speak to us, and their feet will testify to everything they did. If We had wished, We could have certainly blinded them; then they would grope to find the way. How could they see? If We had wished, We certainly could have fixed them in place, unable to move or retreat.

36:68 If We grant long life, We demand a return to the earlier, weaker condition. Do they not understand? We have not taught the prophet poetry; it is not good enough for him. This is nothing but a warning and a clear Koran, to warn the living and to justly indict the unbelievers.

36:71 Do they not see that Our hands created cattle to be under their mastery and that We have subjected them for man's use so that some are used for transport and others for eating? Man enjoys many beneficial uses and nourishment from them. Why will he not be thankful?

36:74 And they take other gods to worship beside Allah hoping that they might help. The false gods do not have the power to help them but will instead be gathered together and brought to judgment. Do not let their words cause you grief. We know what they do secretly and what they do openly.

67:6 The torment of Hell waits for those who do not believe in their Lord, and the journey there is terrible! When they are thrown in, they will hear the Fire roaring as it boils. It will almost burst with fury. Every time another group is thrown in, its keepers will ask them, "Did someone not warn you?"

67:9 They will say. Yes. Someone came to warn us, but we rejected him and said, 'Allah has revealed nothing to us. You are deluded.'"

67:10 They will say, "If we had listened or understood, we would not have been among the prisoners of the Fire." They will acknowledge their sins, but mercy is far away from the prisoners of the Fire.

67:12 However, forgiveness and a great reward waits for those who secretly fear their Lord. Whether you speak openly or secretly, He knows everything in your heart. Should He not know His creations? He is the subtle, the aware. He smoothed the earth for you, so walk its paths and eat the food He provides. Everything will return to Him after death.

67:16 Are you confident that Allah in heaven will not open the earth and swallow you in an earthquake? Are you sure that Allah in heaven will not send a hurricane against you? You will understand My warning then! It is true that your ancestors rejected their prophets. Was not My wrath terrible?

67:19 Do they not see the birds above, spreading and folding their wings? Only merciful Allah could keep them aloft. He watches over everything.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

67:20 Who could help you like an army except merciful Allah? The unbelievers are totally deluded. Who would provide for you if He withheld His provisions? Still, they continue to be proud and reject Him. Is the person groveling along on his face better than those who walk upright on a straight path?

67:23 Say: He created you and gave you the gifts of sight, hearing, and feeling. Still, few are grateful. Say: He has sown you in the ground, and He will gather you. And they say, "If you are telling the truth, when will this promise be fulfilled?"

67:26 Say: Only Allah has knowledge of the time. I am only sent to publicly warn. But when they see it approach, the faces of the unbelievers will grieve. It will be said, "This is what you have been predicting." Say: What do you think? Whether Allah destroys me and my followers, or grants us mercy, who will protect the unbelievers from a terrible punishment? Say: He is the merciful. We believe in Him and trust Him, and you will learn later who is clearly in error. Say: What do you think? If all water sank into the earth, who would bring you clear running water?

23:62 We do not place upon any soul a burden that is beyond its ability, and We possess a record which speaks the truth. They will never be wronged.

23:63 But their hearts are ignorant and confused about the Koran, and there are actions in which they will persist until the time Our punishment overtakes them when they will cry for help. It will be said to them, "Do not cry for help today, because We will certainly not help you. My signs were recited to you, but you turned your back on them in arrogance, talking nonsense about the Koran, like someone telling fables at bedtime."

23:68 Do they not consider the Word of Allah, or has nothing new come to them since the time of their ancestors? Is it that they do not recognize their messenger and so reject him? Or do they say, "He is possessed."? No, he has brought the truth to them, but most of them hate the truth. If the truth did not contradict their desires, then the heavens and the earth and everything contained in them would have been corrupted and ruined. No! We have brought them their warning, but they turn away.

23:72 Is it because you ask them for some reward? Your Lord's reward is best. Of all who reward, He is best. Certainly, you call them to the straight and narrow way. Those who deny the afterlife are straying from that way. If We were to show them mercy and relieve them of their troubles, they would still persist in their wickedness, blindly wandering on. We have already punished them, but still they do not submit to their Lord, and they do not humble themselves. When We open the gate leading to their severe punishment, they will despair at the thought.

23:78 He created and gave you the senses of sight, hearing, feeling, and reason. Little thanks do you give Him. He has caused you to multiply across the earth, and you will be gathered and returned to Him. It is He who gives life and death, and He changes the night into the day. Do you not understand?

23:81 On the contrary. They [the Meccans] say the things that their ancestors said. They say, "When we are dead and have become dust and bones, will we really be resurrected? We and our fathers before us have been promised such a thing. This is nothing except an ancient fable."

23:84 Say: If you know, to whom does the earth and everything on it belong?

23:85 They will say, "Allah." Say: Will you not, then, reflect?

23:86 Say: Who is the Lord of the seven heavens and the Lord of the glorious throne?

23:87 They will say, "They belong to Allah." Say: Will you not, then, refrain from evil?

23:88 Say: In Whose hands is the kingdom of all things, He Who protects everything but is not protected by any? Tell me if you know.

23:89 They will say, "Allah's." Say: Then why are you deceived? We have brought the truth to them, but they are liars.

23:91 Allah has never begotten a son, nor is there another god besides Him. If there were, then each god would have made its own kingdom, and some would have certainly overpowered others. Glory to Allah! He is far above the powers attributed to Him. He knows what is seen and unseen. He is exalted high above those whom some call his equal.

27:59 Say: Praise be to Allah and peace be on His servants whom He has chosen for His message. Who is better, Allah or the false gods they associate with Him? Is He not the best, Who created the heavens and the earth, and Who sends rain down from heaven for you, which We then cause to grow luxurious gardens? You do not have the power to cause trees to grow. How could there be another god besides Allah? Still, they try to say that there are equals to Him! Is He not the best Who set the earth firmly in place and placed rivers and immovable mountains there and placed a barrier between the two seas [fresh water and salt water]? How could there be another god besides Allah? Still, they

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

try to say that there are equals to Him! Is He not the best Who answers the cries of distressed souls when they call to Him and relieves their suffering and makes you the inheritors of the earth? How could there be another god besides Allah? How few keep this in mind! Is He not the best Who guides you through the darkness of the land and the sea and sends the winds as heralds of His mercy? How could there be another god besides Allah? Allah is far above what they associate with Him.

27:64 Is He not the best Who created life and then repeats it, and Who provides for you from the heavens and the earth? How could there be another god besides Allah? Say: If you are telling the truth, then bring your proof. Say: No one in heaven or earth, no one except Allah, knows the unseen. They do not know when they will be raised from the dead. They know even less about the hereafter. No, they have great doubts about it. No, they are blind to it.

27:67 The unbelievers say, "What? Will we really be raised from the dead when we have become dust like our fathers? It is true that we were promised this, ourselves and our fathers, too. This is nothing but ancient fables."

27:69 Say: Travel through the land and see what becomes of the wicked. Do not grieve over them and do not be distressed because of their plots against you. They say, "If you are telling the truth, when will this promise come to pass?"

27:72 Say: Perhaps some of what you seek to hurry towards is near. Your Lord is filled with goodness toward men, but most are not thankful. Your Lord knows full well what is hidden in their hearts, as well as everything they reveal. There is nothing hidden in the heavens or earth that is not recorded in a clear book.

86:15 They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the unbelievers and leave them alone for a while.

36:37 The night is a sign for them. We withdraw it from the day and plunge them into darkness, and the sun runs its mandated course. That is the decree of Allah, the Powerful, The All-Knowing. Consider the moon; it follows the regulated course We set until it returns again to the beginning, like the rebirth of an old withered palm-stalk. The sun may not outreach the moon, and the night may not pass the day—each floats along in its own orbit.

36:41 Bearing their race away through the flood in a heavily-laden ark [Noah] is a sign for them. We have created other, similar vessels [ships] which they voyage. If We wished, we could drown them with none to hear their cries. They cannot be saved except through Our mercy, and so they may enjoy themselves for a little longer.

26:192 This Book has come down from the Lord of the worlds. The faithful spirit [Gabriel] has come down with it upon your [Mohammed's] heart so that you may warn others in the clear Arabic language. Truly, it is foretold in the ancient scriptures. Is it not a sign that the learned men of the Israelites recognized? If We had revealed it to any of the non-Arabs and he had recited it to them, they would not have believed in it.

26:200 This is how We influenced the hearts of the wicked. They will not believe in it until they see the painful punishment. And it will come upon them suddenly when they do not expect it. They will say, "Can we have a reprieve?"

54:1 The Hour of Judgment is near, and the moon is split in two. If they [unbelievers] see a miracle, they just turn away and say, "This is just an illusion." They reject the warning and follow their own cravings, but everything is settled in its own time. They have received warnings—profound wisdom—that should deter them, but warnings do no good.

54:6 [Mohammed] Turn your back on them. On Judgment Day, when the summoner calls them to a terrible thing, they will come out of their graves with downcast eyes like wandering locusts scurrying to the summoner. The unbelievers will say, "This is the dreaded day!"

76:4 We have prepared chains, fetters, and a blazing fire for the unbelievers.

76:5 The righteous, however, will drink cups filled from a camphor fountain—the fountain Allah's servants drink from—as it flows from place to place rewarding those who perform their vows and fear a day whose evil will spread far and wide. Even when they were hungry they gave their food to the poor, the orphan, and the prisoner. "We feed you for Allah's sake. We are not looking for reward or thanks from you. We are afraid of suffering and punishment from Allah."

76:11 But Allah saved them from the evil of that day and brought them happiness and joy. He rewarded their patience with Paradise and silk robes. Reclining on couches, none will suffer from extreme heat or cold. Trees will shade them, and fruit will dangle near by. Silver cups and crystal

goblets will pass among them: silver cups, transparent as glass, their size reflecting the measure of one's deeds. They will be given ginger-flavored wine from the fountain called Salsabil. They will be waited on by eternally young boys. When you look at them you would think they were scattered pearls. When you see it, you will see a vast kingdom of delights. They will wear richly brocaded green silk robes with silver bracelets on their arms, and they will quench their thirst with a pure drink given them by their Lord. This will be your reward. Your efforts will not go unnoticed.

76:23 We have sent the Koran to you in stages to be a revelation. Wait patiently for Allah's command, and do not obey the wicked and the unbelieving. Celebrate your Lord's name in the morning, in the evening, and at night. Adore him and praise him all night long.

76:27 But men love the fleeting present and ignore the dreadful day ahead. We have created them, and We built them strong. When We want to, We will make others to replace them. This is certainly a warning. Whoever chooses, will take a straight path to his Lord. But unless Allah wills it, because he is knowing and wise, you will not succeed. You will receive his mercy if he chooses to give it, but he has prepared a terrible punishment for the wicked.

50:1 KAF. By the glorious Koran: They [the Meccans] wonder that one of their own people should come to warn them. "This," say the unbelievers, "is a strange thing. What? When we are dead and turned to dust will we be resurrected? That is not possible."

50:4 We know how many have been consumed by the earth; we have a record of accounts. They are confused, because they have denied the truth. Why do they not look at the sky and notice how We raised it and decorated it and made it without any cracks?

50:7 And the earth, We have spread it out and built the mountains and grew every kind of beautiful plant to be a vision and a reminder for every servant who turns to Allah. We sent down the rain with its blessings from heaven to irrigate the gardens and grow the harvest, and the tall palm trees, thick with date-bearing branches, for man's sustenance. This is how We give life to a dead country. The resurrection will happen the same way.

50:12 Other men before these rejected their prophets: the people of Noah and the men of Ar-Rass [unknown city] and the tribe of Thamud [the people of a ruined Nabatean city near Medina] and Ad [an ancient people of southern Arabia] and Pharaoh and the brethren of Lot and the people of the forest and the people of Tubba [the people of Himyar in Arabia]. All rejected their prophets; therefore, they were justly punished.

50:15 Were We so fatigued by the first creation that they doubted that We could make another? We created man, and We know what his soul says to him because We are closer to him than his jugular vein.

50:17 When the two angels [one angel will drive the person, and the other angel recorded the deeds of life] receive him for his accounting, one will sit on the right hand, the other on the left. He will not say a word that escapes a nearby watcher, and the stupor of certain death will bring him to a realisation: "This is what you were trying to escape."

50:20 And a trumpet will sound. This is the threatened day! Every soul will come, each accompanied by an angel to drive [like cattle] and another to bear witness. (It will be said) "You paid no attention to your warnings, but your vision will be sharp today because We have removed the veil from your eyes." And his witnessing angel will say, "His record is here with me." And Allah will say, "Throw into Hell every ungrateful, rebellious, hinderer of the good, and every transgressor and doubter who worshiped other gods besides Allah. Throw them into the terrible torment."

50:27 His companion [the devil chained to the unbeliever] will say, "Allah, I did not lead him astray, but he was already in great error." Allah will say, "Do not argue in front of Me. I had warned you before. My sentence cannot be changed, and I am not unjust to man."

50:30 We will cry out to Hell that day, "Are you full?" And it will respond, "Are there more?" And Paradise will be brought close to the righteous. "For those who have repented and kept Allah's laws, this is what you have been promised. Those who secretly feared Allah, the merciful, and came contritely to him enter it in peace. This is the day of eternal life." There they will have everything they desire, and We can add still more.

20:127 This is how We will reward those who transgressed and did not believe in the sign of his Lord. Surely the punishment of the next world will be more terrible and more enduring. Are not they who walk over the ancient dead cities aware of how many generations We have destroyed before

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

them? Surely there are signs here for reasonable men. If a respite had not already been granted by your Lord and a time fixed, their punishment would have already begun.

20:130 So be patient with what they say, and constantly celebrate your Lord's praise before the sun rises and before it sets, and for part of the night and at both ends of the day so that you may please Him. Do not strain your eye longing for the things We have given to others—the pleasures of the material world—so that We may test them. Your Lord's provision is better and more enduring.

20:132 Urge your people to pray, and urge them continually. We do not ask you to provide sustenance—We will provide for you, and the pious will be rewarded in the Hereafter. But they say, "If only he had come to us with a sign from his Lord!" But did clear proof not come to them from earlier scriptures?

20:134 If We had destroyed them with our punishments before it was time, they would have surely said, "Lord! How could we believe if you did not send an apostle to guide us before we were humbled and disgraced." Say: All of us are waiting, so wait. You will learn who has followed the straight and even path and who has received guidance.

38:27 We did not create the heavens and earth and everything in between for nothing. That is what the unbelievers think, but woe to the unbelievers because the fire of Hell awaits! Should We treat those who believe and do the right thing the same as those who spread evil over the world? Should We treat the Allah-fearing like the wicked?

38:29 We have sent a holy Book to you so that men may ponder its verses and that men of understanding may reflect. And We gave David a son, Solomon. He was an excellent servant because he constantly turned toward Us in repentance.

72:22 Say: Surely, no one but Allah can protect me. Nor can I find any refuge except Him. My only task is to convey Allah's truth and His message. Those who rebel against Allah and His apostle have the fire of Hell, and they will remain there forever! They will doubt until they see with their own eyes what they are promised. Then they will know who is weaker in allies and fewer in number.

72:25 Say: I do not know whether the scourge you are promised is near, or whether Allah has assigned it to a distant day. He knows the secret. He does not share His secret with anyone except His messenger. He makes a guard march before and behind him [the messenger]. He will know if His apostles have delivered their Lord's messages. He knows everything about them and pays close attention to everything that concerns them.

23:93 Say: Oh my Lord! If it is your will that I witness what you have promised, then, Oh my Lord, do not place me with the unjust. Certainly, We are able to show you with what We have threatened them. Repel evil with what is the best. We are well aware of what they say about you.

23:97 And say: Oh my Lord! I seek refuge with You from the suggestions of the evil ones. And I seek refuge with you, my Lord, from their presence.

23:99 When death overtakes one of the wicked, he says, "Lord, send me back again so that I may do the good things that I have left undone." But, no, they are nothing but empty words. There is a barrier around the wicked that will remain until the Judgment Day. When the trumpet is blown, there will be no ties of kinship connecting them, nor will they ask about one another.

23:102 Those whose balance is heavy will attain salvation, but those whose balance is light will have lost their souls, and they will abide in Hell. The Fire will burn their faces, and their lips will twitch in pain. It will be said, "Were My signs not recited to you? Did you not reject them?"

23:106 They will say, "Lord, misfortune defeated us, and we were led astray. Lord, take us from here. If we return to evil, then surely we are unjust.

23:108 Allah will say, "Do not speak to Me, but instead be gone into the flames. Some of My servants would say, 'Lord, we believe. Forgive us and have mercy on us, because you are the most merciful.' But you ridiculed them so much that you forgot My warning while you were mocking them. I have rewarded them for their patience and constancy. They are the blissful."

23:112 Allah will ask, "How many years did you stay on earth?"

23:113 They will say, "We stayed a day or part of a day. Ask those who keep count."

23:114 Allah will say, "You stayed only a little while; if you had only known. Did you think that We had created you in vain and that you would not be brought back to us for judgment?"

23:116 Let Allah be exalted, the true king! There is no god but Him, the Lord of the throne of grace. If anyone invokes another god besides Allah, he does so without proof. His reckoning is with Allah, alone. Surely the unbelievers will not succeed.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

23:118 Say: Oh my Lord! Forgive and have mercy on us, because you are the most merciful.

21:36 When the unbelievers see you, they do nothing but mock you. They say, "Is this the man who talks so much about your gods?" But they reject any mention of the beneficent Allah. 30

21:37 Man is an impatient creature. Soon, when I show you My signs, you will not be in such a hurry. They say, "If you are telling the truth, when will this promise be fulfilled?" If only the unbelievers knew the time when they will be unable to keep the flames from their faces and backs when they cannot be saved. No. It will come upon them suddenly and will confound them. They will be unable to prevent it or to stop it. Other prophets have been mocked before you. Their mockers were destroyed by the same doom that they laughingly denied.

21:42 Say: Who will protect you from the wrath of gracious Allah? And still they turn away from the mention of their Lord. Do they have gods besides Us who can protect them? They have no power to help themselves, and they can not be defended from Us. No, We have given the good things to these men and their fathers for the term of their lives. Do they not see that We come to their land like conquerors and reduce the land under their control? Will they be the winners? Say: I only warn you of what has been revealed to me. But the deaf will not hear the call, even when they are warned!

21:46 If only a breath of your Lord's wrath should touch them, they would surely say, "Oh no! We have certainly been wicked." We will set up scales of justice on Judgment Day so that no soul is treated unjustly. If there is an act as small as a mustard seed, We will consider it, and We are capable of judging.

18:99 On that day We shall let them surge against one another like waves. The trumpet will be blown, and We will gather them all together. On that day We shall present Hell for all the unbelievers to see—unbelievers whose eyes were veiled from My signs and who could not even hear. What? Do the unbelievers think that they can take My servants to be guardians besides me? We have prepared Hell to entertain the unbelievers.

18:103 Say: Shall We tell you whose actions will make them the biggest losers? Those whose efforts are lost in this world's life even while they thought that they were doing good deeds. These are the people who disbelieve in their Lord's revelations and who do not believe they will meet Him in the afterlife. Their deeds will have been done in vain, and on the Judgment Day, We will not give them any weight. Their reward is Hell, because they disbelieved and mocked Our revelations and Our messengers. As for those who believe and do good deeds, they have the Gardens of Paradise for their entertainment where they will dwell forever, never wishing to leave.

17:8 Perhaps your Lord will have mercy upon you but if you revert to wickedness, then We will repeat Our punishment, and We have made Hell a prison for those who disbelieve.

17:9 This Koran leads to that which is most righteous and gives guidance to the believers who do good deeds that they will have a great reward. It says that We have prepared a terrible punishment for the unbelievers. Man prays for evil like he ought to pray for good because man is hasty.

17:12 We have made the night and the day two signs. We have obscured the sign of the night, but we have made the sign of the day shine brightly so that you may seek bounty from your Lord and so that you may calculate the years and days. We have explained everything clearly.

17:13 We have tied every man's fate about his neck. On the Judgment Day We will bring out an open book [the book of life's deeds kept by an angel] for him. It will be said to him, "Read your book. Your own soul is sufficient testimony against yourself." Whoever acts righteously does so for his own soul. Whoever goes astray harms only himself. No soul may bear the burden of another, and We never punish until We have sent a messenger with a warning.

17:16 When We decide to destroy a city, We first send Our commands to their affluent leaders but when they act wickedly, justifying its doom, then we destroy them completely. How many generations have We destroyed since Noah? Your Lord is able to know and see the sins of His servants.

17:18 Whoever desires this present life, We will quickly grant what We please for whomever We please. Later, We will assign him to Hell where he will burn, disgraced and rejected.

17:19 Any believer who desires the afterlife and strives for it as he should, will find his efforts are acceptable to Allah. We freely give the bounties of your Lord to everyone. The bounties of your Lord are not denied to anyone. Notice how we have given more to some than to others. The afterlife is greater in degrees and greater in excellence.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

17:22 Do not equate Allah with any other god, or you will sit down despised and helpless. Your Lord has ordered that you must not worship any besides Him and that you be kind to your parents. If either or both reach old age, do not speak to them with contempt or reject them, but instead speak to them with respect. With tenderness, submit humbly to them and say, "Lord, have mercy on them because they raised me when I was a child."

18:27 Recite and teach what has been revealed to you about your Lord's Book. No one can alter His words, and you will not find any refuge besides Him. Be patient with those who call upon their Lord morning and night seeking His good will. Do not take your eyes from them looking for the pomp and distraction of this life. Do not obey someone whose heart We have allowed to forget Us and who chases his own desires and whose soul cannot be saved.

18:29 Say: The truth is from your Lord. Let those who will, believe. Let those who will, be unbelievers. We have prepared a Fire for the unbelievers that is like the walls and roof of a tent. It will enclose them. If they cry for relief, they will be showered with water that is like molten brass which scalds their faces. What a dreadful drink and resting place!

18:30 As for those who believe and who have done what is right, We will certainly not waste the reward of anyone who does even a single good deed. There will be eternal gardens for the righteous. Rivers will flow beneath them. They will be decorated with gold bracelets and will wear fine green silk garments with heavy brocade. They will lie on elevated couches. Wonderful is the reward! Beautiful is the couch!

20:99 This is why We tell you stories of what happened before; We have sent you Our personal message. Whoever turns away from it will surely carry a burden on Judgment Day. They will remain under it, and the burden will be grievous for them to bear on Judgment Day. There will be a blast from a trumpet that day, and We will gather the wicked together, and their eyes will be blue with terror [the enemies of the Arabs were the Greeks, many of whom had blue eyes]. They will say to one another in muted voices, "You stayed only ten days on earth." We know best what they will say when the best among them say, "You did not stay longer than a day." They will ask you about the mountains that day. Tell them, "My Lord will scatter them like dust and leave them smooth like a level plain where you will see nothing crooked or uneven."

20:108 On that day they will follow their summoner who never deceives. Voices will be low before merciful Allah. Only slight whispers will be heard. No intercession will help that day except him that Allah allows to intercede and whose words are approved. He knows their future and their past, but they have no idea.

20:111 Their faces will be humble before Him—the living, the self-subsisting and eternal. Whoever is burdened by iniquity is certainly a failure. This is why We sent to you an Arabic Koran and explained in detail Our warnings so that they may fear Allah and heed them. Exalted above all is Allah, the King, the Truth! Do not hurry through its recital before its revelation is made complete to you. Instead say, "Lord, increase my knowledge."

43:68 My servants, there is no fear for you that day, nor will you grieve, because you have believed in Our signs and surrendered your will to Allah. You and your wives shall enter the Garden rejoicing. Trays and goblets of gold will be passed around to them, and they will have everything they desire. They will dwell there forever. This is the Garden that will be given you because of your good deeds in life. There is an abundance of fruit there for you to enjoy.

43:74 The guilty, however, will dwell forever in the torment of Hell. The punishment will not be lightened for them, and they will be overwhelmed with despair. We were not unjust toward them. It was they who were unjust. They will cry, "Malik [an angel who is a keeper of Hell], let your Lord put us out of our misery." He will respond, "No! You will remain here." Surely, We have brought the truth to you, but most of you hate the truth.

43:79 Do they make plots against you? We also make plots. Do they think that We do not hear their secrets and their private conversations? We do, and Our messengers are there to record them.

38:1 SAD. I swear by the Koran, full of warning! Truly, the unbelievers must be filled with arrogant pride to oppose you. How many earlier generations did We destroy? In the end, they cried for mercy when there was no time to escape!

38:4 They are skeptical that a messenger would come to them from their own people, and the unbelievers say, "This man is a sorcerer and a liar! Has he combined all the gods into one Allah? That is an amazing thing!" And their chiefs [the leaders of the opposition to Mohammed in Mecca] went

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

about and said, "Walk away. Remain faithful to your gods. This is a plot. We have never heard of such a thing in the earlier religion. This is nothing but an invented tale!"

38:8 They say, "Why, of all people, has the message been sent to him [Mohammed]?" Yes! They doubt My warnings because they have not tasted My vengeance. Do they possess the blessings of the mighty, your Lord's mercy? Is the kingdom of the heavens and the earth and everything in between in their hands? If so, let them climb up to the heavens if they can! Any allies [Mohammed's opponents] remaining here will be defeated.

38:12 Before them the people of Noah and Ad and Pharaoh, the impaler, rejected their prophets. The people of Thamud [the people of a ruined Nabatean city near Medina] and Lot and the people who lived in the forest also rejected their prophets. They all called My messengers liars; therefore, their punishment was justified.

38:15 The unbelievers of Mecca today are only waiting for a single trumpet blast [announcing the Final Day] to happen soon. They will say, "Oh, our Lord, hurry our fate to us. Do not make us wait until the Judgment Day."

25:7 They say, "What kind of messenger is this? He eats food and walks the streets! Why has an angel not been sent down with him to assist in warning the people? Why has he not been given a great treasure or a rich garden to supply his needs?" The unjust say, "You are merely following a madman." See what kind of comparisons they make to you. They have gone astray and cannot find their way.

25:10 Blessed is He who, if He pleases, can give you things even better than that of which they speak. He can give you gardens with flowing rivers and palaces to live in.

25:11 But no, they deny the Hour of Judgment. Well, We have prepared a raging Fire for those who deny the coming Hour. When it sees them from a distance, they will hear its raging fury. When they are thrown, and bound together into a cramped cell, they will beg for immediate destruction. "Do not pray for a single destruction that day, but instead pray for many destructions.

25:15 Say: Which is better, this or the eternal Garden that is promised to the righteous as a reward and a final destination? They will live there forever and have everything they desire! It is fitting to pray to your Lord for such a thing.

25:17 And on the day when He assembles them and their false gods, He will say, "Did you [the false gods] lead My servants astray, or did they become lost on their own?"

25:18 The false ones [false gods] will say, "Glory be to You! It was not fitting that we worshiped other gods besides You, but You allowed them and their fathers to enjoy the good things until they forgot the message and became a lost people."

25:19 Allah will say to the idolaters, "They have proven that you are liars, so you cannot avert your doom, nor be helped." We will force the wicked to taste a terrible punishment.

25:20 All of the messengers whom We sent before you were also men who ate food and walked the streets. We have made some of you a test for others. Will you be steadfast? Your Lord is watching everything.

25:21 Those who do not look forward to Our meeting say, "Why have angels not been sent down to us and why may we not see our Lord?" Obviously, they think too highly of themselves. Their impiety is insolent and scornful!

25:22 There will be no joy for the guilty on the day they see the angels. The angels will say, "Here is a barrier that you may not pass." Then We will examine their actions and leave them like so much scattered and floating dust.

25:24 The inhabitants of the Garden will be happier that day. They will dwell in their home, the best resting place.

25:25 On the day the heavens will be split, the angels will be sent down in ranks. The kingdom will belong completely to merciful Allah. It will be a terrible day for the unbelievers. On the day when the wicked bite their nails, they will say, "Oh, if only I had followed the same path as the messenger! Oh no! I wish that I had never taken such people as my friend! He led me astray from Allah's message after it had come to me. Satan is a traitor to man!"

25:30 Then the messenger will say, "My Lord, truly my people have treated the Koran as a joke." Even so, We have given every prophet an enemy from among the sinners; but Allah is a sufficient guide and helper.

15:1 ALIF. LAM. RA. These are the verses of the Scripture, a recital that makes things clear.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

15:2 The unbelievers will often wish they were Muslims. Let them enjoy themselves, and let false hope beguile them. They will eventually learn the truth.

15:4 We never destroy a city whose term was not preordained. No nation can delay or change its destiny. They say: "You [Mohammed] to whom the message was revealed, you are surely insane. If you were telling the truth, why did you not bring angels to us?"

15:8 We do not send the angels without good reason. If We did, the unbelievers would still not understand. Surely, We have sent down the message, and surely, We will guard it. Before your time, We sent apostles to the sects of the ancient peoples, but they mocked every messenger. Similarly, We allow doubt to enter the hearts of the sinners. They do not believe it, even though the example of the ancients has preceded them. Even if We opened a gate into heaven for them the entire time they ascended, they would say, "Our eyes are playing tricks on us. No, we are bewitched."

26:204 What! Do they seek to hasten Our punishment? What do you think? If after giving them their fill for years and their punishment finally comes upon them, how will their pleasures help them? We have never destroyed a city that We did not warn first with a reminder. We did not treat them unjustly.

26:210 The devils were not sent down with the Koran. It does not suit them, and they do not have the power because they are banned from hearing it. Do not call upon any god but Allah, or you will be doomed. Rather, warn your close relatives,

26:215 And be kind to the believers who follow you. If they disobey you, say, "I will not be responsible for your actions." Put your trust in Him who is mighty and merciful, Who sees you when you stand in prayer, and your demeanor among the worshippers, because He hears and knows everything.

26:221 Shall I tell you who Satan will descend upon? He will descend upon every lying, wicked person. They speak of what they hear, but most of them are liars. It is the poets that the erring follow. Do you see how they wander distractedly around every valley, and that they do not practice what they preach? But not so for the believers, who believe, do good works, and remember Allah often, and who defend themselves when unjustly treated. But those who treat them unjustly will find out what a terrible fate awaits them.

15:87 We have given you seven of the often-repeated verses [Sura 1] and the great Koran. Do not strain your eyes coveting the good things that We have given to some of the unbelievers, and do not grieve for them, but instead take the believers tenderly under your wing. Say: "I am the one who gives plain warning."

15:90 We will punish those who foster division and break up the Koran into parts. By your Lord, We will certainly call them to account for all their deeds, so openly proclaim what you are commanded, and turn away from the polytheists.

15:95 Surely, We will defend you against those who scoff, who set up other gods with Allah. But they will come to know. We know that your heart is troubled at their words, but celebrate the praises of your Lord, and be one of those who bow down in adoration. And serve your Lord until death overtakes you.

25:41 When they see you, they mock you, saying, "Is this the man whom Allah sends as a messenger? He would have led us far from our gods if we had not been so loyal to them!" When they see the punishment that is waiting, they will soon realise who was more misled. What do you think of someone who worships his own passion like a god? Would you be a guardian for such a person? Or do you think that most of them even hear or understand? They are just like cattle. No, they stray even further from the path.

17:75 In that case, We should have given you a double taste of punishment in this life and in the hereafter. You would have found no one to help you against Us. Their intent was to scare you off of the land [the Jews told Mohammed that Syria was the land of prophets and that he should go there] in order to expel you. In that case, they would not have stayed but a bit longer than you.

17:77 This was Our method with the prophets that We sent before you. You will find no change in Our methods. Establish regular prayers—at sunset until the dark of night and the prayer and recitation at dawn because the morning prayer and recitation is watched. And pray during some part of the night. This would be beyond what is required, but perhaps your Lord will raise you to a higher station.

54:9 Before them, Noah's people rejected the truth. They rejected Our servant and called him insane and drove him away. So he cried out to his Lord, "I am defeated. Help me!"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

54:11 We opened heaven's gates and water gushed out, and We caused springs to erupt all over the earth and their waters [waters of heaven and springs of earth] met by preordained plan. We carried Noah away on a boat made with planks and nails. It floated away under Our watchful eye. A reward for someone who was rejected—We left it [the ark] as a sign, but will anyone pay attention? My vengeance and warning was terrible!

54:17 We have made the Koran easy to remember, but will any one pay attention?

54:18 The people of Ad [an ancient people of southern Arabia] rejected the truth, but My vengeance and warning was terrible because We sent a roaring wind against them on a day of constant disaster sweeping men away like the stumps of uprooted palms. My vengeance and warning was terrible!

54:22 We have made the Koran easy to remember, but will any one pay attention?

54:23 The people of Thamud [Thamud was a trade town in ruins north of Mecca] rejected the warning, and they said, "Should we follow one man just like ourselves? That would be wrong and insane. Is he the only one of us to be trusted with such a warning? No! He is an arrogant liar." Tomorrow they will learn who the foolish liar is.

54:27 We will send them a she-camel as a test. Watch them and be patient. Tell them that their water must be divided between themselves and the she-camel, and they must take equal, alternating turns. Instead, they called their companion, who killed her. My vengeance and warning was terrible! We sent a single blast against them and they became like dried sticks.

54:32 We have made the Koran easy to remember, but will any one pay attention?

54:33 Lot's people rejected his warning, but We sent a shower of stones against them, except for Lot and his family, whom We saved at dawn as a favor. This is how We reward those who give thanks. He certainly warned them of Our punishment, but they doubted the warning. They even tried to get him to turn out his guests, but We blinded their eyes and said, "Taste My vengeance and My warning!" In the morning a relentless punishment struck them.

54:40 We have made the Koran easy to remember, but will any one pay attention?

54:41 Warnings also came to the people of Pharaoh. They rejected all of Our signs, but We grasped them with the grasp of the mighty and the powerful.

54:43 Are your unbelievers better men than these? Is there an exception for you [the Meccans] in the scriptures? Or do they say, "We can defend ourselves if we stand together?" They will be routed and will turn their backs and run. No! The Hour of Judgment is their promised time, and that hour will be terrible and bitter.

54:47 Surely, the wicked are wrong and crazy. They will be dragged on their faces into the fire that day. "Feel the fury of Hell." We have created everything according to a preordained plan. Our command is a single word, as quick as the wink of an eye. We have destroyed men like you [the Meccans] in the past, but is any one warned?

54:52 Everything they do is written down in the books [records kept by recording angels]—every act, both small and great, is recorded. Surely, the righteous will live among the Gardens with rivers, in the seat of honour, in the presence of a mighty king.

44:9 They [the Meccans] fool around in doubt, but watch them the day the sky emits a visible smoke that will cover mankind. This will be a terrible punishment. They will cry, "Lord, take away our punishment. We are believers." But how did warning them help when Our messenger went to them, and they rejected him and said, "He learned it from others, he is insane!""? If We were to give you any respite, you would surely revert to wickedness. On the day when We seize you with a terrible onslaught, We will certainly inflict punishment!

44:17 Long ago, before their time, We tried with the people of Pharaoh when We presented a noble apostle [Moses] to them. "Return the servants of Allah to me because I am an apostle worthy of all trust. Do not exalt yourself against Allah because I come to you with clear authority. I rely on the protection of my Lord and your Lord that you will not stone me. And if you do not believe me, then leave me alone." Finally he cried to his Lord, "These are wicked people."

44:23 Allah said, "Take my servants away during the night because you will be pursued. Leave the sea split behind you. Their army will be drowned." They left many gardens and fountains behind them and many cornfields and noble buildings and many good things that they enjoyed. We gave those things as an inheritance to another people. Neither the heaven nor the earth cried for them, and they received no reprieve, but We did rescue the Children of Israel from a shameful punishment by Pharaoh, who was haughty and excessive.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

44:32 We chose them, in Our wisdom, above all other peoples, and We gave them miracles that contained a clear choice. And still, these unbelievers say, "There is nothing after our death, and we will not be resurrected. If you are telling the truth, then bring back our fathers." Are they better than the people of Tubba [possibly Yemen], and those that came before them whom We destroyed because of their wickedness?

44:38 We did not create the heavens and the earth and everything in between as a game. We created them for a just end, but most of them do not understand. Surely they will have a time set aside on Judgment Day, a day when the master will not be helped by his servant, and the servant will not be helped by the master—except for those who have Allah's mercy. He is the mighty, the merciful.

44:43 Surely the Zaqqum tree [the tree of Hell] will be food for the sinners. Like molten brass, it will boil in their bellies like the boiling of scalding water. (It will be said) "Seize him and drag him down to the middle of Hell. Torment him by pouring boiling water on his head. (Say) Taste this: You thought that you were powerful and honourable! This is the thing that you doubted."

44:51 The righteous, however, will live in a protected place among gardens and fountains, facing one another and dressed in richly brocaded fine silk. This is how it will be. We will marry them to beautiful virgins with big dark eyes [houris]. There they can call for any kind of fruit in comfort and safety. They have only the first death there, and Allah will save them from the pains of Hell. It is the gracious gift of your Lord! This is the supreme achievement.

44:58 We have made this Koran in Arabic so it will be easy to understand and so that you will take warning. So watch and wait, because they are also waiting.

36:1 YA. SIN. I swear by the wise Koran that you are surely one of the messengers on a straight path, a revelation of the mighty, the merciful, sent to warn a people whose fathers were not warned, and consequently remain heedless.

36:7 Our sentence against them is just because they do not believe. We have bound their necks with chains that reach the chin, forcing their heads up. We have placed barriers in front, behind, and over them, so they can not see. It does not matter whether you warn them or not, because they will not believe. You can only warn those who follow the message and fear merciful Allah in private. Give them glad tidings of forgiveness and a generous reward. It is true We will give life to the dead and that We record what they will do and what they have done. We have recorded everything in Our perfect ledger.

36:13 Use a parable to tell them the story of the people of the city [Antioch] when the messengers visited. When We first sent two messengers to them, the people rejected them, but We sent a third to strengthen their numbers. They said, "We are messengers sent to you by Allah."

36:15 The people said, "You are merely men just like us. Allah has sent no revelation. You only tell lies."

36:16 The messengers replied, "Our Lord knows that we have been sent to you. Our only duty is to proclaim the clear message."

36:18 They said, "We predict evil from you. If you do not stop, we will certainly stone you and inflict a terrible punishment."

36:19 The messengers said, "Your prediction of evil comes from within. Is it because you are warned? No! You are a people in error."

36:20 A man [Habib, the carpenter] came running from the outskirts of the city and said, "My people, listen to the messengers! Obey those who do not ask any reward and who follow the right path. It would be unreasonable of me not to serve Him who created me, and to Whom we will all return. Should I worship other gods besides Him? If Allah wished to afflict me their intercession could not help me at all, nor could they save me. If I did worship other gods, I would be in clear error. I believe in your Lord, so listen to me." It was said to him, "Enter the Garden of Paradise." The man replied, "Oh, if only my people knew how gracious Allah has been to me and that He has made me one of the honoured ones!"

36:28 After the man [Habib] from the outskirts died, We sent no army down from heaven against his people. We did not need to do so. It was nothing more than a single cry, and they were extinct. Oh! The misery that falls upon My servants! Every messenger sent to them has been mocked. Do they not see how many earlier generations We have destroyed? Everyone of them will be brought before Us for judgment.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

36:33 The dead earth is a sign for them. We give it life which produces grain for them to eat. And We have placed gardens of palms and grapes there with springs gushing water so they might enjoy the fruit of Our artistry. Their hands did not make this. Why will they not be grateful? Glory to Allah who created all things in mated pairs: everything produced by the earth, mankind, and things which they can never imagine.

50:36 How many generations did We destroy before them who were mightier than they are in strength so they filled the land? Was there any place for them to hide? Certainly, there is a reminder here for those who have hearts or who listen and give witness to the truth. We created the heavens and the earth and everything in between in six days, and We did not get tired.

50:39 Therefore, be patient with what they say, and sing the praises of your Lord before sunrise and before sunset. Praise him at night and after the prayers. Listen for the day when the crier calls from near by. The day men hear that shout will be the Judgment Day.

50:43 Surely, We give life and cause death. Everything will return to Us. The day that the earth quickly splits open as the dead emerge from their graves will be an easy gathering for Us to make. We know exactly what the unbelievers say, and you should not compel them. Use the Koran to warn those who fear my threat.

26:141 The people of Thamud rejected the messengers. Their brother Salih said to them, "Will you not fear Allah? I am a faithful messenger worthy of all trust. Fear Allah and obey me. I ask for no reward. My reward comes only from the Lord of the worlds. Will you be left safely to enjoy all you have among gardens and fountains and grain-fields and palm-trees, heavy with fruit, and—insolent as you are—your homes carved from the mountain stone? Fear Allah and obey me. Do not obey the bidding of the extravagant who make mischief in the land, and do not reform."

26:153 They said, "You are certainly one of the bewitched. You are only a man like us. Give us a sign if you are telling the truth."

26:155 He said, "Here is a she-camel. She has a right to drink from the well, and you have a right to drink from the well, each at a scheduled time. But do not harm her, or the punishment of a terrible day will overtake you."

26:157 But they hamstrung her, and then regretted it, so the punishment overtook them. Surely, there is a sign here, but most of them do not believe.

27:45 Long ago We sent to the Thamud their brother Salih saying, "Worship Allah." But they became two quarrelling factions. He said, "My people, why do you embrace evil, rather than good? Why do you not ask Allah's forgiveness so that you may receive mercy?"

27:47 They said, "We predict that you and your followers will bring us evil." He said, "The evil that you sense will befall you, will come from Allah. You are a people on trial."

27:48 In the city there were nine men from one family who made mischief in the land and would not reform. They said, "Swear to one another by Allah that we will attack Salih and his family at night, and we will tell his vengeance-seeking heirs that we did not see the murder of his family, and we will be telling the truth." They plotted and planned, but We also plotted, even though they did not realise. See how their plotting turned out. We destroyed them and their entire people. You may still see their ruined homes which were destroyed because they were wicked. Surely this is a sign for those who understand. We saved those who believed and acted righteously.

26:123 The people of Ad rejected the messengers. Their brother Hud said to them, "Will you not fear Allah? I am a faithful messenger worthy of all trust. Fear Allah and obey me. I ask for no reward. My reward comes only from the Lord of the worlds. What? Do you build monuments on every high place to amuse yourselves? Do you acquire fine buildings in the hope that you will live there forever? When you exert your power, do you do so like a tyrant? Fear Allah and obey me. Fear Him who has generously given you everything you know. Fear Him who has generously given you cattle, and children, and gardens, and fountains. Truly, I fear that you will have the punishment of a terrible day."

26:136 They said, "It does not matter to us if you warn us or not. This is just an ancient myth. We are not the ones who will be punished."

26:139 So they rejected him, and We destroyed them. Surely, there is a sign here, but most of them do not believe. Truly, your Lord, He is the mighty, the merciful!

26:176 The people who lived in the forest of Madian rejected the messengers. Their brother Shuaib said to them, "Will you not fear Allah? I am a faithful messenger worthy of all trust. Fear Allah and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

obey me. I ask for no reward. My reward comes only from the Lord of the worlds. Give just measure, and do not be one of those who give less than is due. Weigh with an exact balance. Do not cheat men of their goods, and do not do evil on the earth by making mischief. Fear Him who created you and your ancestors."

26:185 They said, "You are certainly one of the bewitched. You are only a man like us, and we think you are a liar. If you are telling the truth, make part of the sky fall down upon us."

26:188 He said, "My Lord knows everything you do."

26:189 When they rejected him, they were overtaken by the punishment of overshadowing gloom. This was surely the punishment of a terrible day! There is a sign here, but most of them do not believe. Truly, your Lord, He is the mighty, the merciful!

25:38 And Ad and Thamud, and the people of Rass [an unknown reference], and many generations between them: to each of them We sent parables and warnings, and We utterly destroyed each of them. Certainly the unbelievers must have passed by the city that We destroyed with a deadly rain. Have they not seen it with their own eyes? They do not hope to be resurrected.

15:78 The people who lived in the forest [perhaps Midian] were also sinners, so We took vengeance upon them, and they both were on an open road, and plain to see.

15:80 The people who lived in the rocky place [the people of Thamud] also rejected Allah's messengers. We sent Our signs to them, but they turned away from them. They cut their homes into the rock, feeling secure, but the cry overtook them in the morning, and all their efforts did nothing to help them.

71:1 We sent Noah to his people and said to him, "Warn your people before a terrible punishment befalls them." He said, "My people, I come to you as a plain-speaking warner. Serve and fear Allah and obey me. He will forgive you your sins and give you respite until the appointed time, because when Allah's appointed time has come, it can not be delayed. If only you knew this!"

71:5 He said, "Lord, I have cried to my people day and night; and my cries only increase their aversion. Whenever I cry to them so that you may forgive them, they cover their ears and cover themselves in their cloaks, and persist stubbornly in their error. Then I called loudly to them. Then I spoke plainly, and I spoke to them privately and I said, 'Beg your Lord for forgiveness because he is ready to forgive. He will open the sky and send down rain in abundance. He will increase your wealth and children and will give you gardens and rivers. What is the matter with you that you refuse to seek goodness from Allah's hand when it was Him who made you in diverse stages?'"

71:15 "Do you not see how Allah created the seven heavens and set them one above another? He placed the moon there and made it a light, and made the sun a lamp and placed it there, and Allah caused you to spring out of the earth like a plant. Later he will turn you back into the earth and bring you out again. Allah has spread the earth for you like a carpet so that you may walk there along spacious paths." Noah said, "Lord, they rebel against me and follow those whose wealth and children add only to their troubles."

71:22 And they devised a great plot. They said, "Do not forsake your gods; do not forsake Wadd, or Sowah, or Yaghuth nor Yahuk or Nesr [names of Semitic gods]." They have led many astray and have added only error to the ways of the wicked. Because of their sins, they were drowned and forced into the fire, and they discovered that Allah was their only shelter.

71:26 And Noah said, "Lord, do not leave one family of unbelievers alive on earth. Because if you do, then they will trick your servants and will only breed more sinners and unbelievers. Lord, forgive me and my parents and every believer that enters my house and all the male and female believers. Give nothing but destruction to the wicked."

37:75 Noah called upon Us long ago, and We promptly listened, and We saved him and his family from the great flood, and We made his offspring the survivors. We left for him honour through posterity, "Peace be on Noah throughout the worlds!"

37:80 This is how We reward the good, because he was one of Our believing servants, and We drowned the rest.

26:105 The people of Noah rejected the messengers when their brother Noah said to them, "Will you not fear Allah? I am a faithful messenger worthy of all trust. Fear Allah and obey me. I ask no reward from you for this because my reward comes only from the Lord of the worlds. Fear Allah and obey me."

26:111 They said, "Should we believe you when only the lowest people follow you?"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

26:112 He answered, "I have no knowledge of their actions. Their account is only with my Lord if you could only understand this. I will not turn away those who believe, because I am only sent to publicly warn."

26:116 They said, "Noah, if you do not stop, you will certainly be stoned to death."

26:117 He said, "Lord, my people reject me. Judge between us, and save me and those believers with me."

26:119 So We saved him and those who went with him in the laden ark, and later We drowned the rest. Surely, there is a sign here, but most of them do not believe. Truly, your Lord, He is the mighty, the merciful!

23:23 It can not be disputed that We sent Noah to his people, and he said, "Oh, My people! Serve Allah. You have no other god but Him. Will you not fear Him?" But the chiefs of the unbelievers said, "He is a mere mortal, just like yourselves, who wishes to make himself superior to you. If Allah wished to send a message, then He would have sent angels. We 43

have never heard of such a thing from our ancestors." Others said, "He is only a madman; be patient with him for a while."

23:26 Noah said, "My Lord, help me. They accuse me of lying." So We inspired him with Our revelation: "Make an ark under Our eye and guidance. When We command and when the oceans overflow, load onto the ark pairs of every creature and your followers except those who have already been damned. Do not plead with Me on behalf of the wicked because they will be drowned.

23:28 When you and your followers are on the ark, say, "Praise be to Allah, who has rescued us from the wicked." And say, "Oh, my Lord! Allow me to disembark at a blessed landing-place because you are best able to bring us to safety." In this there are signs for men to recognize. We are always testing man.

23:31 After them, We created another generation. And We sent to them a messenger from their own people saying, "Worship Allah! You have no other god but Him. Will you not fear Him?" And the chiefs of his people were unbelievers who called the afterlife a lie. We had given them the pleasures of this life, and they said, "He is a man, just like yourselves; he eats what you eat, and he drinks what you drink. If you obey a mortal like yourselves, then you will certainly be doomed. Does he promise that you will be resurrected after you have died and become dust and bones? That which you are threatened with is very, very far from reality. There is nothing beyond our life in this world. We live and we die, and we will not be raised up again. He is merely a man who has invented a lie about Allah. We will not believe him."

23:39 He said, "My Lord, help me. They accuse me of lying."

23:40 Allah said, "In a short time they will quickly repent." Then the justice of the awful blast overtook them, and We turned them into so much rubbish swept away by a flood. So away with the wicked.

23:42 After them, We created other generations. No people may either hasten or delay their appointed time. Then We sent Our messengers one after another. Every time a messenger went forth to a nation, its people accused him of lying, so We caused them to follow one another into disaster, and We made them examples. So, away with the unbelievers.

23:45 Then We sent Moses and his brother Aaron with Our signs and a clear mandate to Pharaoh and his chiefs, who scorned them. They were an arrogant people. They said, "Shall we believe two mere mortals like ourselves whose people are our slaves?" So they denied them, and we made them another destroyed people. So away with the Pharaoh.

25:35 Long ago, We gave Moses the Book, and appointed his brother Aaron as his aide. We commanded them, "Both of you go to the people who have rejected Our signs." We absolutely destroyed those people. And the people of Noah, when they rejected the messengers, We drowned them and made them a sign for all men. We have prepared a terrible penalty for all the wicked.

21:76 Remember Noah when, long ago, he cried to us. We heard his prayer and saved him and his family from disaster. We saved him from the people who rejected Our signs. They were an evil people, and we drowned all of them.

21:78 Remember David and Solomon when they judged a dispute over strayed sheep and a pasture? We witnessed their judgment. We gave Solomon understanding of the dispute, and We gave each of them wisdom and knowledge. We made the mountains and the birds join with David in Our praise.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We did all these things. We taught David the art of making coats of battle armor to protect you from one another's violence. Why will you not be thankful?

21:81 We made the wind subject to Solomon. At his bidding it flowed to the land We had blessed, because We know all things. We subdued the devils forcing them to dive for pearls for Solomon and do other work besides, and We kept close guard over them.

21:83 Remember Job when he cried to his Lord, "I am seized by evil, but You are the most merciful of the merciful." We heard his prayer, removed his distress, and returned his family to him doubled in size. This was a mercy from Us and a memorial for those who serve Us.

21:85 Remember Ishmael, Idris, and Zul-kifl [prophets of old, the identity of Zul-kifl is uncertain], all steadfast and patient men. We admitted them into Our mercy because they were righteous.

37:83 Truly, Abraham shared this faith when he brought a perfect heart to his Lord and he said to his father and to his people, "What are you worshipping? A lie! Do you want gods besides Allah? And what do you think about the Lord of the worlds?"

37:88 Then he looked up and gazed at the stars and said, "Truly, I am ill." [Abraham's peoples' worship involved the stars] And they turned their backs on him and left. He turned to the images of their gods and said, "Do you not eat? What is wrong with you? Why do you not speak?" He began to attack them, striking them with his right hand.

37:94 As his tribesmen came running back to him, he said, "Do you worship what you have carved when Allah has created you and what you make?" They said, "Build a pyre for him, and throw him into the blazing fire." They tried to plot against him, but We spoiled their plans. And Abraham said, "Truly, I will go to my Lord, and he will guide me. Oh Lord, give me a righteous son." We gave him the good news of a gentle son.

37:102 When the son [Ishmael] grew tall enough to work, his father said to him, "Son, a dream tells me that I should sacrifice you. What do you think?" He said, "Father, do what you are commanded. If Allah wills, you will find me patient."

37:103 After they had surrendered themselves to the will of Allah, he laid his son [Ishmael] face down. We cried out to him, "Abraham! You have satisfied the vision." See how We reward the righteous. This was obviously a clear test. And We ransomed his son with an impressive victim [a ram], and We left this for him to be honoured through posterity.

37:109 "Peace be on Abraham!" This is how We reward the good, because he was one of Our believing servants.

37:112 And We gave him the good news of the birth of Isaac—a righteous prophet—We bestowed Our blessing on him and Isaac. Among their descendents [the Jews] are some that do good and others that do harm to their souls.

19:41 And mention Abraham in the Scripture because he was a man of truth and a prophet. When he said to his father, "Father, why worship something that does not see, hear, or help you in the least? Father, knowledge has come to me that has not come to you. Follow me and I will lead you onto a straight and even path. Father, do not worship Satan because Satan is a rebel against Allah, the merciful. Father, I am afraid that a punishment from Allah, the merciful, will fall upon you and that you will become Satan's slave."

19:46 Abraham's father replied, "Do you reject my gods, Abraham? If you do not stop, I will certainly stone you. Go away from me for a long time."

19:47 Abraham said, "Peace be with you. I will pray to Allah for your forgiveness because He is always gracious to me. But I will turn away from you and the gods you pray to besides Allah. I will call upon my Lord. Perhaps my prayers will not go unanswered."

19:49 When he had separated himself from them and that which they worshiped besides Allah, We gave him Isaac and Jacob and made both of them prophets. In Our mercy, We gave gifts to them and gave them an exalted and true lasting reputation.

19:51 And mention Moses in the Scripture because he was a pure man. More than that, he was an apostle and a prophet. We called to him from the right side of the mountain and caused him to come close to Us for a secret conversation. In Our mercy, We gave to him his brother Aaron, a prophet.

19:54 And mention Ishmael in the Scripture because he was true to his promise and an apostle and a prophet. He urged his people to pray and give alms and was pleasing to his Lord. And mention Idris [an uncertain reference] in the Scripture. He was a man of truth and a prophet. We raised him to a lofty station.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

37:139 Jonah was also one of those sent to warn. When he ran away to a laden ship, he agreed to cast lots with them and was condemned, and the fish swallowed him because he had committed wrong. But if he had not been one of those who glorify Allah, he would surely have stayed in its belly until Judgment Day. And We cast him sickly on the naked shore, and We caused a gourd-vine to grow above him, and We sent him to a hundred thousand people or more [in Ninevah, in Syria]. Because they believed, We allowed them to enjoy their lives for a while.

37:149 Ask them [the Meccans] whether their Lord has daughters [the Meccans said that angels were the daughters of Allah], while they have sons. Did they watch as We created the angels female? Is it not a lie of their own making when they say, "Allah has begotten children?" They are certainly liars. Would he have preferred daughters to sons? What reasons do you have for thinking that?

37:156 Will you listen to this warning, or do you have a clear authority? Produce your scripture if you are telling the truth. And they imagine him to be kin with the jinn, but the jinn have long known that they will appear before Allah.

37:159 Glory to Allah. He is free from what they falsely attribute to him. His faithful servants are sincere and devoted. Surely, you [the Meccans] and what you worship can not stir up anyone against Allah, except those who will burn in Hell. Everyone of us [the believers] has an appointed place, and we range ourselves in ranks and declare Allah's glory.

37:167 And if those unbelievers say, "If we had a revelation sent to us from the men of old, we would surely have been one of Allah's faithful servants." They do not believe the Koran, but they will learn its truth eventually. Our word went out long ago to Our servants the messengers, so they would be helped and so Our armies would be victorious.

37:174 So turn away from them [the Meccans] for a while and watch them, because they will soon see their doom. Would they hasten Our vengeance? When it comes home to them, those who have been warned will have an evil morning. So turn away from them for a while, and watch them, because they too will see their doom.

37:180 The glory of Allah, the Lord of all greatness, is far above what they ascribe to him. Peace be on His apostles! Praise be to Allah, the Lord of the worlds.

21:87 Remember Zun-nun [Jonah], when he went away in anger and thought that We had no power over him. In the darkness, he cried, "There is no god but Allah. Glory to You. I was certainly wrong!" We heard his prayer, and we rescued him from his distress. This is how we save the faithful.

20:1 TA-HA. We did not send the Koran to you to cause you sadness, but as a warning for those who fear Allah. It is a message from Him who made the earth and the heavens above, Allah, the merciful, who sits on His throne. Whatever is in the heavens and the earth, everything in between, and under the ground is His! You do not need to speak loudly, because He knows the most secret whisper and what is even more hidden. Allah! There is no god but Him! He is known by the most beautiful names!

20:9 Have you heard the story of Moses? He saw a fire and said to his family, "Wait here. I see a fire. Maybe I can bring an ember from it, or find a guide there."

20:11 When he came to it, a voice called out, "Moses! I am your Lord. Take off your shoes. You are in the sacred Tuwa valley. I have chosen you. Listen to what I say. I am Allah. There is no god but Me. Worship Me and observe prayer to celebrate My praise. The Hour [Judgment Day] is certainly coming. I plan to keep it a secret so that all souls may be rewarded for their actions. Therefore do not let those who disbelieve and follow their lusts turn you away from the truth and cause your destruction.

20:17 What is that in your right hand, Moses?" He said, "It is my staff. I lean on it and beat the leaves down with it for my sheep, among other things." Allah said, "Throw it down, Moses!" He threw it down, and it turned into a slithering serpent. Allah said, "Grab it and do not be afraid. We will change it back to its former state. Now put your hand under your arm. It will come out white [with leprosy], but unhurt. Another sign so that We may show you Our greatest signs. Go to Pharaoh, because he has exceeded all limits."

20:25 Moses said, "My Lord, relieve my mind and make my task easy. Untie my tongue so they can understand what I say. Give me an assistant from my family—Aaron, my brother—add his strength to mine, and make him share my task. We will glorify you without pause, because you are always watching." He said, "Moses, your request is granted. We have shown you favor before. Our message to your mother inspired her saying: 'Put him into a chest and throw it in the river; the river will leave

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

him on the bank where he will be found by an enemy to Me and to him.' But I cast my love down upon you so that you might be raised under my eye."

20:40 "Your sister went and said, 'May I bring you someone to nurse him?' Then We returned you to your mother so that her tears would be dried, and so she would not grieve. When you killed a man, We saved you from trouble, and tried you severely. You stayed with the Median [a city on the Red Sea] people for many years, and then you came here by My decree. I have chosen you for Myself. You and your brother go with My signs and do not fail to remember Me. Go to Pharaoh, because he has exceeded all limits, but speak gently to him; hopefully, he will listen or be afraid."

20:45 They said, "Lord, we are afraid that he will be arrogant toward us, or try to harm us."

20:46 He said, "Do not be afraid, because I am with the both of you. I will listen and watch over you. Go to him and say, 'Surely we have been sent by your Lord. Let the Children of Israel go with us and do not torment them. We bring you a sign from your Lord, and peace to him who follows His guidance. It has been revealed to us that those who reject him and turn away will be punished.'"

20:49 And Pharaoh said, "Who is your Lord, Moses?"

20:50 Moses said, "Our Lord is the One who created everything and gave it all purpose."

20:51 Pharaoh replied, "What is the state of the previous generations?"

20:52 Moses said, "That knowledge is with My Lord, recorded in His book. My Lord never errs and He never forgets. He has spread the earth for you like a carpet and made paths for you to follow. He has sent down the rain from heaven, and from that we produce the various herbs: (Saying) 'Eat and feed your cattle. Surely, there are signs here for a thinking man. We created you from it, we will return you to it, and from it we will raise you a second time.'"

20:56 We showed him all of Our signs, but he rejected and refused them. He said, "Moses, have you come to drive us from our land with your magic? We will surely produce magic to match your own. Let us schedule a contest—which neither of us should miss—in a neutral location."

20:59 Moses said, "Let us meet on the day of the feast. Gather the people together at mid-day."

20:60 So Pharaoh and his magicians made their plans and came to the meeting.

20:61 Moses said to them, "Woe to you! Do not invent a lie against Allah, or He will destroy you with His punishment. A liar is always destroyed."

20:62 The magicians discussed their plans in secret. They said, "These two are expert magicians who plan to drive you from your land with their magic and to destroy your way of life. Make your plans and come and form ranks. Whoever wins today will gain the upper hand." They said, "Moses, will you throw down your rod first, or shall we?" He said, "You cast first." Then, through their magic, their ropes and rods appeared to run, and Moses became afraid.

20:68 We said, "Do not be afraid, you will have the upper hand. Cast down what is in your right hand. It will swallow up what they have made because it is nothing but a magicians trick, and a magician, no matter how good, will not be successful."

20:70 The magicians threw themselves down and worshipped. They said, "We believe in the Lord of Moses and Aaron." Pharaoh said, "Will you believe in him before I give my permission? This must be the master who taught you your magic. I will cut off your hands and feet on opposite sides and crucify you on the trunks of palm trees, and you will surely learn then which of us gives the more terrible and long-lasting punishment."

20:72 They said, "We will never have more regard for you than we do for the clear signs that have been revealed to us, or than we have for our creator. So decree whatever you will decree. Your decrees are only good in this life. We believe in our Lord that He may forgive our sins and magic which you forced upon us. Allah is better and more lasting than you. Hell surely waits for the guilty who come before their Lord. There they will neither live nor die, but lofty positions wait for the believers who come righteously before their Lord! They will dwell in eternal gardens with underground rivers. This is the reward of the pure."

20:77 We revealed to Moses, "Take away My servants and travel by night. Cleave a dry path through the sea for them. Do not be afraid of being overtaken and have no fear." Pharaoh and his army followed, but the sea overwhelmed them, because he misled his people by not guiding them.

20:80 Children of Israel! We saved you from your enemies, and We made a pact with you on the sacred side of the mountain and sent down to you manna and quails. We said, "Eat the good things that We have given you, but not to excess, or My wrath may fall on you, and whoever My wrath falls

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

upon will surely perish. I will surely forgive him who turns to Allah and believes and does good deeds, and listens to guidance."

20:83 (Allah said) "Moses, why have you hurried ahead of your people?"

20:84 Moses said, "Lord, they are right behind me, but I have hurried to be with you to please you."

20:85 He said, "We have tested your people while you were gone, and Samiri [The identity of Samiri is not known] has led them astray."

20:86 Moses returned to his people angry and sad. He said, "My People, did your Lord not promise you a good promise? Was I gone from you too long, or did you break your promise with me because you wanted to anger your Lord?"

20:87 "We did not want to break our promise with you, but we had to carry the people's ornaments, so Samiri suggested we throw them in the fire." Then he brought out of the fire the image of a lowing calf. They cried, "This is your god and the god of Moses, but he has forgotten."

20:89 What! Did they not see that it could not reply to them and could not help or hurt them?

20:90 Aaron had already told them, "People, You are being tested. Surely your Lord is the god of Mercy: Follow and obey me."

20:91 They said, "We will not stop worshiping it until Moses returns."

20:92 Moses said, "Aaron, when you saw that they had gone astray, why did you not come and get me? Did you disobey my order?"

20:94 He said, "Son of my mother! Do not grab me by the beard or the head. I was afraid that you would say that I caused a division among the Children of Israel, and did not wait for your word."

20:95 Moses said, "Samiri, what was your motive?" He replied, "I saw what they did not. My soul prompted me, so I took a handful of dust from the footprint of Allah's messenger and flung it into the calf."

20:97 Moses said, "Go away. Surely your punishment in this life will be to say, 'Do not touch me.' And there is a sentence against you that you cannot avoid. Now look at the god that you are so devoted to. We will certainly burn it to ashes and scatter them on the sea. Your god is Allah. There is no god, but Allah. He knows all things."

Go to the Wicked People

26:10 Remember when your Lord said to Moses, "Go to the wicked people, the people of Pharaoh. Will they not fear me?" He said, "My Lord, truthfully, I am afraid they will reject me, and I will be embarrassed, and I may not speak clearly. Send for Aaron to help me. They have charged me with a crime [Moses had killed an Egyptian], and I'm afraid that they will kill me." Allah said, "Certainly not. Both of you go with Our signs. We will be with you, listening. Go to Pharaoh and say, 'Truly, we are the messengers of the Lord of the worlds. Let the Children of Israel go with us.'"

26:18 Pharaoh said, "Did we not raise you among us when you were a child? Did you not spend many years of your life among us? And still you have done what you have done! You are one of the ungrateful."

26:20 Moses said, "I did it then when I was in error. I fled from you, because I was afraid, but My Lord has given me wisdom and has made me one of His apostles. And what is this favor you remind me of—that you have enslaved the Children of Israel?"

26:23 Pharaoh said, "Who is the Lord of the worlds?"

26:24 Moses replied, "The Lord of the heavens and of the earth and everything in between if you only believed."

26:25 Pharaoh said to those near him, "Do you hear this?"

26:26 "Your Lord," said Moses, "and the Lord of your ancestors."

26:27 "Truly, the apostle that has been sent," said Pharaoh, "is insane."

26:28 Moses said, "He is the Lord of the east, and the west, and everything between, if only you understood."

26:29 Pharaoh said, "If you worship any god beside me, I will certainly imprison you."

26:30 Moses replied, "Even if I give you proof of my mission?"

26:31 Pharaoh said, "Show your proof if you are telling the truth." He then threw down his staff, and it clearly became a snake. He drew his hand out from under his cloak and it was white [with leprosy] for all to see. Pharaoh said to his nobles surrounding him, "This is truly a skillful sorcerer. His plan is to drive you from your land with his magic. What do you suggest?" They said, "Put him and his brother off for awhile, and send messengers to all the cities, to bring you every skilled magician."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

26:38 So the magicians were all gathered together at a set time on an appointed day. And it was said to the people: "Is everyone here?" "Yes, and we will follow the magicians if they win."

26:41 "When the magicians arrived, they said to Pharaoh, "Will we be rewarded if we win?" He said, "Yes, certainly. If you do, you will be among those who are near my person."

26:43 Moses said to them, "Throw what you have to throw." So they threw down their ropes and staffs and said, "By the might of Pharaoh, we will certainly win." Then Moses threw down his staff, and it swallowed up the false illusions. The magicians threw themselves down in awe. They said, "We believe in the Lord of the worlds, the Lord of Moses and Aaron."

26:49 Pharaoh said, "So, you believe in him before I give you permission? Certainly, then, he is your master and the one who taught you your magic. But you will soon know my power. I will cut off your hands and feet on opposite sides and then crucify all of you." They said, "It cannot harm us, we will return to our Lord. We hope that our Lord will forgive our sins since we are the first of the believers."

26:52 We then revealed to Moses, "Take away My servants, and leave at night because you will be pursued." And Pharaoh sent messengers throughout the cities: "These Israelites are only a small band. They may rage against us, but we are a vigilant, great army."

26:57 So we expelled them from gardens, and fountains, and treasures, and fine buildings. So it happened, and we gave their things to the children of Israel as an inheritance. At sunrise the Egyptians followed them. When the two groups saw each other, the people of Moses said, "We are sure to be caught." He said, "Certainly not. My Lord is with me. He will guide me." We then revealed to Moses, "Strike the sea with your staff." It split in two, each part like a huge mountain. We made the others follow them to that place. We saved Moses and all of his followers, but We drowned the others. Surely this is a sign, but most of them did not believe.

26:68 But truly, your Lord, He is mighty and merciful!

26:69 Recite to them the story of Abraham. When he said to his father and his people, "What do you worship?"

26:71 They said, "We worship idols and give them constant devotion."

26:72 He said, "Do they hear you when you call to them? Do they help you, or do you harm?"

26:74 They said, "No, but it is what our fathers did."

26:75 He said, "Do you see what you have been worshipping? You and your ancestors are my enemies, but not the Lord of the worlds. He created me and guides me, and He gives me food and drink. When I am sick, He heals me, He causes me to die and then gives me rebirth, and, I hope, He will forgive me my sins on the Judgment Day."

26:83 "My Lord, give me wisdom and unite me with the righteous, give me a good name in posterity, and make me an heir of the Garden of Delight. Forgive my father because he was one of those who have gone astray. Do not let me be disgraced when men are raised up, on the day when neither riches or children will help, except for those who come to Allah with a sound heart. Paradise will be brought close to the righteous and Hell opened for those who have gone astray. It will be said to them, 'Where are the gods whom you worshipped besides Allah? Can they harm you or help themselves?'"

26:94 "And they will be cast into the fire—the seducers and the seduced and all the hosts of Iblis [Satan]. They will say, as they quarrel among themselves, 'Allah, we were plainly in error when we made our deities equal with the Lord of the worlds. It was the wicked who misled us, and we have no one to plead for us and no friend who cares for us. If we could only return, we would be believers.'"

26:103 Surely, there is a sign here, but most of them do not believe. Truly, your Lord, He is mighty and merciful!

43:46 Earlier We sent Moses with Our signs to Pharaoh and his chiefs, and he said, "I am a messenger of the Lord of the worlds." But when he came to them with Our signs, they laughed at them. We showed them many signs, each greater than the last, and We punished them so that they might turn to Us. And they said, "Oh, sorcerer, for our sake call upon your Lord. You have a covenant with Him. We will certainly follow the right guidance." But when We removed the punishment, they broke their word.

43:51 And Pharaoh made a proclamation to his people saying, "My people, doesn't the kingdom of Egypt belong to me, as well as the rivers that flow at my feet? Do you not see? I am certainly better than this man, who is a contemptible wretch and who can barely make himself understood. Why hasn't he been given gold bracelets, and why have angels not accompanied him on his mission?" This

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

is how he incited his people to mock Moses, and they obeyed him. They were truly an evil people. Then, when they angered Us, We punished them by drowning them all. We made them a people of the past and an example for the future.

17:101 We gave Moses nine clear signs. Ask the children of Israel how it was when he came to them and Pharaoh said to him, "I think that you are a madman." Moses said, "Truly you know that no one but the Lord of the heavens and the earth has sent these signs as clear proof, and truly I think that you are a lost soul." So Pharaoh wished to wipe them from the face of the earth, but We destroyed him and all of his followers. After his death, We said to the Children of Israel, "Dwell safely here in the land of promise, but when the promise of the hereafter comes to pass, We will assemble you and the other nations together in judgment.

27:7 Recall when Moses said to his family, "I see a distant fire. I will go there and bring news or, if nothing else, a burning ember so that you may warm yourselves. When he came upon the fire, a voice said to him, "Blessed are those in the fire and those near by. Glory to Allah, the Lord of the worlds! Moses, throw down your staff!" But when he saw it writhing like a snake, he turned to run away. A voice called out, "Moses, do not be afraid. Truly, a prophet has nothing to fear in My presence, even he who has done wrong but afterwards does good instead of evil, because I am the forgiving, the merciful. Place your hand inside the bosom of your cloak. It will come out white [like a leper] but uninjured. This will be one of nine signs that you will take to Pharaoh and his people; they are certainly a wicked people."

27:13 But when Our signs were brought to them, they said, "This is obviously witchcraft!" And they unjustly and arrogantly rejected those signs, even though their souls were convinced of their truth. Consider the consequences for the wicked.

25:35 Long ago, We gave Moses the Book, and appointed his brother Aaron as his aide. We commanded them, "Both of you go to the people who have rejected Our signs." We absolutely destroyed those people. And the people of Noah, when they rejected the messengers, We drowned them and made them a sign for all men. We have prepared a terrible penalty for all the wicked.

17:88 Say: If men and jinn were assembled to produce something like this Koran, they could not produce its equal, even though they assisted each other. And certainly in this Koran We have explained to man every kind of argument, and yet most men refuse everything except disbelief. They [the Meccans] say, "We will not believe in you until you cause a spring to gush forth from the earth for us; or until you have a garden of date trees and grape vines, and cause rivers to gush abundantly in their midst; or when you cause the sky to fall down in pieces, as you claim will happen; or when you bring us face-to-face with Allah and the angels; or when you have a house of gold; or when you ascend into heaven; and even then we will not believe in your ascension until you bring down a book for us which we may read." Say: Glory be to my Lord! Am I nothing except a man, a messenger?

17:94 What keeps men from believing when guidance has come to them but that they say, "Has Allah sent a man like us to be His messenger?" Say: If angels walked the earth, We would have sent down from heaven an angel as Our messenger. Say: Allah is a sufficient witness between you and me. He is well acquainted with His servants and He sees everything.

17:97 Whoever Allah guides, he is a follower of the right way, and whoever He causes to err, they shall not find any to assist them but Him. We will gather them together on the Resurrection Day, face down, blind, deaf, and dumb. Hell will be their home. Every time its flames die down, We will add fuel to the Fire. This is their reward because they did not believe Our signs and said, "When we are reduced to bones and dust, will we really be raised up as a new creation?"

17:99 Do they not realise that Allah, Who created the heavens and the earth, is able to create the likes of them? He has appointed a duration for them that can not be denied, but the wicked deny everything except disbelief. Say: If you controlled the treasures of the mercy of my Lord, you would be afraid to spend them because man is miserly.

25:3 Still they have worshiped other gods, besides Him, who have created nothing and were themselves created. They are powerless to work good or evil for themselves, nor can they control life or death or resurrection. But the unbelievers say, "This [the Koran] is nothing but a lie which he [Mohammed] has created with the assistance of others producing slander and injustice."

25:5 They say, " These are ancient fables that he has written down. They are dictated to him morning and night."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

25:6 Say: The Koran was revealed by Him who knows the secrets of the heavens and the earth. He is truly forgiving and merciful.

43:21 Are they clinging to a scripture that We had given them earlier? No! They say, "Our fathers followed a certain religion, and we are guided by their footsteps." And so, whenever We sent a messenger before you to an erring people, their wealthy said, "Our fathers followed a certain religion, and we are guided by their footsteps." The messenger said, "What! Even if I bring you better guidance than your fathers had?" They replied, "We do not believe what you say." So We punished them. Now see what comes to those who reject truth!

27:76 Surely this Koran explains to the Children of Israel most of the issues upon which they disagree. Certainly it is a guide and a mercy for those who believe. Surely your Lord will use His wisdom to judge between them. He is the mighty and the all-knowing. So put your trust in Allah. Surely, you are on the path to the plain truth.

27:80 You can not make the dead listen or the deaf to hear, when they have turned to flee, nor can you guide the blind from their errors. You can not make any listen except those who believe our revelations and who have submitted to Islam. When the Word against them is fulfilled, We will send a monster created from the earth to speak to them because mankind did not believe Our signs. One day We will gather together, from all peoples, a group of those who rejected Our signs and organize them into ranks until, when they come before their Lord, He will say, "Did you reject My signs because you could not understand them? What was it that you were doing?" And the Word will be fulfilled against them, because of their wickedness. They will be unable to speak in their own defense.

17:2 We gave the Book [the Torah] to Moses and made it a guide for the Children of Israel, commanding, "Do not take another guardian besides me." You descendants of the people We carried to safety with Noah! He was a grateful servant. In the Book We gave clear warning to the Children of Israel that they would twice commit wickedness on the earth and be filled with arrogance. Upon the first warning we sent Our mighty and war-like servants against you [the Syrians conquered the Jews]. They went from house to house, and Our warning was completely fulfilled. Later, in turn, We made you masters over them and increased your resources and children and made your armies much larger. We said, "If you do well, you will do well for yourselves; if you do evil, you will do it against yourselves." So, when the second warning came, We sent another people to bring grief to you [the Romans conquered the Jews], and to enter the temple as they did before and to utterly destroy all that came under their control.

17:45 When you recite the Koran, We place an invisible barrier between you and the unbelievers. We place veils over their hearts and deafness in their ears so that they do not understand it, and when you mention only your Lord, Allah, in the Koran, they turn their backs and flee from the truth. We know absolutely what they listen to when they listen to you, and when they speak privately, the wicked say, "You follow a mad man!" See what they compare you to. But they have gone astray and cannot find the way.

17:49 They say, "When we are nothing but bones and dust, will we really be raised up from the dead to be a new creation?" Say: Yes, whether you be stones, or iron, or any other thing which you conceive to be harder to resurrect." When they say, "Who will bring us back to life?" Say: He who created you the first time. They will shake their heads at you and say, "When will this happen?" Say to them, "Perhaps it will be soon—a day when He will call you, and you will answer by praising Him, and you will think that you have waited only a little while!"

17:53 Tell my servants to speak kindly. Satan will try to sow dissension among them because he is the sworn enemy of man.

17:54 Your Lord knows you best. If He pleases, He will have mercy upon you, or if He wishes, He will punish you. We have not sent you [Mohammed] to watch over them [the Meccans]. Your Lord has absolute knowledge of everything in the heavens and the earth. We have made some prophets excel others, and We gave the Psalms to David.

43:5 Should We take the message away from you [the Meccans] because you are sinners? How many prophets did We send among the ancient peoples? They mocked every prophet that came to them. We destroyed nations mightier than these today, and the example of the older generations has passed away.

43:9 If you were to ask them [the Meccans] who created the heavens and the earth, they would say, "The mighty, the knowing One has created them." He made the earth a resting place for you and laid

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

out paths for you to find your way. He sends down measured amounts of rain from the sky, which We use to resurrect a dead land just as you will be resurrected. He created all the mated pairs and made ships and animals to carry you along so that you may sit squarely and firmly on their backs. When you are firmly mounted, remember to celebrate your Lord's blessing. Say: Glory to Him that has subjugated these animals for our use when we were incapable of doing so. Surely, we will all return to Our Lord.

43:15 And yet, they say some of His servants are really His children [Jesus]! Certainly man is clearly ungrateful. What? Has Allah adopted daughters from among His creations [the Meccans said that angels were the daughters of Allah] and chosen sons for you? Allah's face darkens and He becomes filled with anger when He hears that one of His servants is set up as His likeness.

43:18 What? Can they say that a being, brought up among trinkets [the idols were bedecked with jewelry] and unreasonably contentious, is the child of Allah? And they say that the angels that personally serve Allah are females. Did they witness their creation? Their testimony will be recorded, and they will be questioned. And they say, "We would not have worshipped such idols if it was Allah's will." They have no knowledge of this. They only lie.

43:29 I have allowed these men and their fathers to enjoy the pleasurable things of this life until the truth comes to them and a messenger makes things clear.

43:30 But when the truth came to them, they said: "This is trickery, and we reject it." And they say, "Why was this Koran not revealed to a great man of one of the two cities [Mecca and Taif]?"

43:32 Will they distribute Allah's mercy? We distribute among them their worldly success, and We exalt some of them above the others in ranks, subjecting some to others. Your Lord's mercy is greater than the wealth they amass. And if it were not probable that all humanity might become a single nation of unbelievers, We would have given silver roofs and staircases to everyone, and silver doors for their homes, and silver couches on which to recline, and ornaments of gold, but these are merely luxuries of this world's life. The afterlife with your Lord is for the righteous.

43:36 We assign a devil as a companion for those who turn their backs and neglect to remember Allah. Satan will certainly turn man from the way of Allah, even though he believes he is being guided correctly. On the day when man comes before Us, he will say, "Satan, I wish that the distance between east and west separated us." Satan is a wretched companion. But that realisation will not help you that day, because you were unjust, and you will share the punishment. Can you make the deaf listen or guide the blind and those clearly in error?

43:41 Even if We took you [Mohammed] away, We would surely take vengeance upon them; even though We showed you what We have promised them, We would still have total control over them. So keep a firm hold on the revelation sent to you; surely you are on the right path. The Koran is indeed the message for you and your people, and you shall all be soon brought to account.

43:45 And ask Our messengers that We sent before you [Mohammed]: have We ever appointed gods to be worshipped along with the merciful Allah?

21:1 Man's final reckoning draws ever closer to him, and yet he heedlessly continues to turn away. Every new warning that comes to him from his Lord is ridiculed. The wicked confer secretly and say, "Is he a man like you, or something more? Will you succumb to witchcraft with your eyes wide open?"

21:4 Say: My Lord knows what is spoken in the heavens and on earth. He is the hearer and the knower of all things.

21:5 They say, "No, This is nothing but jumbled dreams. He made it up. He is just a crazy poet! We want him to bring us a sign similar to those given to the prophets of the past!" Up to their time, despite Our warnings, not a single city that We destroyed believed. Will these people believe?

21:7 Before you, Our messengers were also men to whom We sent a revelation. If you do not know this, you should ask someone who has received the Message. We did not give them bodies that did not need food, and they would not live forever. In the end, We kept Our promise, and We saved whom We pleased and destroyed the sinners. Now We have given you a book [the Koran] that contains the message for you. Now will you understand?

21:11 How many wicked cities have We destroyed and replaced with another people? And still, when they sensed Our punishment, they began to run. It was said to them, "Do not run. Return to your homes and easy lives so that you may be called to account for your actions." They said, "Oh no! We

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

were certainly wicked!" This cry of theirs did not stop until We mowed them down and left them like reaped grain.

29:12 The unbelievers say to the faithful, "Follow our way, and we will bear your sins." They cannot bear anyone's sins—they are liars. They will bear their own burdens, and they will bear burdens beside their own. On Judgment Day they will be called into account for their inventions.

29:14 We sent Noah to his people, and he was with them a thousand years save fifty, and the flood overtook them for they were wrongdoers. We rescued him and those who were in the ark, and We made it a sign to all men. And remember Abraham when he said to his people, "Worship Allah and fear Him. This will be best for you if you understand."

29:17 You only worship idols besides Allah and are the authors of a lie. Those you worship besides Allah can give you no sustenance. Seek sustenance from Allah and serve Him and give Him thanks. You will return to Him. If you reject the truth, there were nations before you who treated Allah's messenger as a liar. The only duty of the messenger is to convey the message clearly. Do they not see how Allah conceives the creation and can recreate it? This truly is easy for Allah.

43:57 When Jesus, the son of Mary, is held up as an example, your people laugh out loud and say, "Are our gods better, or is he?" They raise the question merely to provoke you [Mohammed]. They are a contentious people. He was nothing but a servant upon whom We granted favor and of whom We made an example for the children of Israel. If it were Our Wish, We could make angels from among you to be your successors on the earth. Jesus will be a sign for the Hour of Judgment. Therefore have no doubts about it, but instead follow Me. This is the right path. Do not let Satan deter you. Surely he is your sworn enemy.

43:64 When Jesus came with clear proof of Allah's sovereignty, he said, "I come to you with wisdom and to clear up some things which you dispute. Therefore fear Allah and obey me. Allah is my Lord and yours. Worship Him. This is the right path."

43:65 But the factions among them [Christians] fell into disagreement, so woe to wrong-doers from the punishment of a terrible day. Do they wait only for the Hour of Judgment that it should come upon them suddenly when they least expect it? On that day, friends will become enemies to one another, except those who kept faith with Allah.

18:1 Praise be to Allah Who has revealed the Book to His servant and Who has not placed into it any deceit.

18:2 He has made it very clear in order to warn of a terrible punishment from Him and to give good news to the righteous believers of a substantial reward of Paradise, where they will remain for ever after.

18:4 Warn those [Christians] who say, "Allah has fathered a son." They do not have any proof about that and neither did their fathers. It is a terrible thing that comes from their mouths. They say nothing but lies. You may worry yourself to death fretting because they do not believe this message.

18:7 The things which are on the earth are mere decorations so We may test mankind and determine who has acted best. But We will soon reduce everything on it to dust.

17:56 Say: Call on those whom you claim to be gods besides Allah. They have neither the power to remove your troubles, nor to change them.

17:57 Those whom they call upon themselves seek access to their Lord and strive to be closest to Him. They, too, hope for His mercy and fear His punishment. Certainly, your Lord's punishment is something to be afraid of. There is not a single city that We will not destroy or punish before the Resurrection Day. This is written in the Book. We have refrained from sending Our signs because the men of earlier generations have rejected them as lies. We gave the she-camel to Thamud [the people of a ruined Nabatean city near Medina] as a sign, but they mistreated her. We send signs only to make men fear.

17:60 Remember when We said to you, "Your Lord encompasses mankind." We created the vision which We showed you and also the cursed tree [the tree of Hell] in the Koran to be a trial for men. We terrorize and warn them, but it only increases their great wickedness.

17:61 Recall what We said to the angels, "Bow down before Adam." All except Iblis [Satan] bowed down. He said, "Why should I bow down to someone whom You created from clay? Do You see this creature whom You have honoured above me? If you will give me respite until the Resurrection Day, I will destroy all except a few of his descendents."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

17:63 Allah said, "Go! If any of them follow you, then Hell will be a fitting payment for all of you. Beguile any of them that you can with your voice, urge your infantry and cavalry against them, be their partner in wealth and children, and promise them anything. But Satan promises only to deceive. As for My servants, you will have no authority over them." Your Lord is sufficient to be their protector.

17:66 It is your Lord who speeds the ship across the sea for you so that you might seek His bounty. He is most merciful to you. When distress comes upon you at sea, those whom you call upon [false gods] cannot be found. Only Allah is there. When He delivers you safely to land, you turn away from Him. Man is ungrateful. Are you confident that He will not cause you to be swallowed by the earth or that He will not send a deadly storm against you? You will have no protector if He does. Or do you feel secure that He will not send you to sea a second time and cause a fierce gale to drown you because of your ingratitude? You will have no one to help you against Us, if He does.

17:70 We have honoured the children of Adam. We carry them over the land and sea and have provided them with the good things, and We have given them special favors far beyond what We have given most of Our other creations.

17:71 One day We will summon all men and their leaders. Those who receive their record [the book of life's deeds recorded by an angel] in their right hand will read it and will not be harmed in the least. But those who were blind in this world will be blind in the next and even further from the path. Their [the Meccans'] purpose was to turn you away from Our revelation and to substitute an invention [soften the condemnation of the ancient Arabic religion and customs] in Our name. If this had occurred, then they would certainly have accepted your friendship. If We had not given you strength, then you would have been apt to be a little sympathetic towards them.

38:71 When your Lord said to the angels, "I am about to create man from clay, and when I have shaped him and breathed My spirit into him, then fall down and worship him." And all of the angels prostrated themselves except Iblis. He was proud and became an unbeliever.

38:75 Allah said, "Iblis, what prevents you from prostrating yourself to him whom I have created with My hands? Are you too proud, or are you one of the exalted ones?"

38:76 He replied, "I am better than he is. You created me from fire, and you made him from clay."

38:77 Allah said, "Then get out of here because you are cursed, and My curse is on you until the Judgment Day."

38:79 He said, "Lord, give me respite until the Judgment Day."

38:80 Allah said, "Then you will be reprieved until the Judgment Day."

38:82 He said, "I swear by your power. I will seduce all of them to evil, except your sincere servants."

38:84 Allah said, "Then it is true, just, and fitting, and I speak the truth when I say that I will certainly fill Hell with you and every one of your followers."

38:86 Say: I do not ask any reward for this, and I am no pretender. This is nothing but a reminder to all men. And after a while, you will come to realise the truth.

7:204 And when the Koran is read, listen to it with attention and hold your peace that mercy may be shown to you. Remember the Lord humbly within yourself in a low voice in the mornings and the evenings [prayer]. Do not be one of the neglectful ones. Those who are with the Lord are not too proud to serve Him. They celebrate His praises and prostrate themselves before Him. 60

16:104 Allah will not guide those who do not believe, and they will have a painful punishment. Those who do not believe in Allah's revelations forge lies. They are the liars.

16:106 Those who disbelieve in Allah after having believed [became apostates], who open their hearts to disbelief, will feel the wrath of Allah and will have a terrible punishment. (But there is no punishment for anyone who is compelled by force to deny Allah in words, but whose heart is faithful) This is because they love the life in this world more than the afterlife and because Allah does not guide unbelievers. Allah has sealed the hearts, ears, and eyes of those people, and so they are heedless. Undoubtedly, they will be the losers in the afterlife.

34:39 Say: My Lord will be liberal or sparing in supplies with whom He pleases of his servants, and whatever you spend for good, He will replace it; He is the best provider. One day He will gather His angels all together, and He will say, "Did these men worship you?" They will say, "Glory to you. You are our guardian, not them. No, they worshipped the jinn. Most of them believed in them." So on this

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

day they will not have power over one another for profit or harm, and We will say to the evildoers, "Taste the torment of the Fire, which you called a lie."

34:43 For when Our clear signs are recited to them, they say, "This is merely a man who would turn you away from your father's religion." They say, "This (Koran) is only a lie." And when they hear the truth, the unbelievers say, "This is nothing but clear sorcery." Yet We did not give them any books to study deeply, nor have We sent them a messenger with warnings. Those before them rejected the truth, but they have not given Us a tenth of what We have given to them. When they rejected My messengers, My vengeance was terrible.

34:46 Say: I advise you in one thing: that you stand up before Allah and reflect. There is no madness in your fellow citizen [Mohammed]. He is only your warner before a severe punishment.

34:47 Say: I do not ask any reward from you. Keep it for yourselves. My reward is from Allah alone. He is witness to all things. Say: Truly my Lord sends the truth. He knows the unseen. Say: The truth has come, and falsehood will vanish and not return. Say: If I am wrong, it will cost my own soul. If I am guided, it is because of what my Lord reveals to me for He Hears all things and is near.

34:51 If you could see them when they are seized with terror. There will be no escape, and they will be taken from their graves. And they will say, "We believe in the truth," but how can they reach faith in this life? They rejected faith before, and they aimed slanders at the mysteries. A barrier will be placed between them and their desires as was done with those who doubted.

6:66 But your people call it [the Koran] a lie, though it is the truth. Say: I am not in charge of you. For every prophecy there is a set time, and you will soon know it. And when you see men ridiculing with Our revelations, turn away from them until they turn to other talk. And if Satan makes you forget, as soon as you remember, leave the scoffers.

6:69 Those who fear Allah are not to pass judgment upon the unjust, but their duty is to remind them so that they may fear Him and guard themselves from evil. Avoid those who make their religion a pastime and a mockery and are deceived by life in this world, but warn them that every soul is damned by its own actions. They will have no protector beside Allah, and if they offered the fullest ransom, it would not be accepted. They will perish by their own acts. The unbelievers will drink only boiling water and suffer grievous torment.

6:71 Say: Should we call on gods besides Allah—those who can neither help nor hurt us—a and turn on our heels after Allah has guided us? Do not be some bewildered man whom the devils have made into a fool, blundering over the earth, while his friends call him to the right path saying, "Come to us?" Say: Allah's guidance is the true guidance. We submit to the Lord of the worlds.

6:72 Establish regular prayers, and be dutiful to Allah for it is to Him that we shall be gathered. It is He who created the heavens and the earth, in truth. The day He says "Be," it is. His word is the truth. His is the kingdom on the day when the trumpet will blow. He knows the visible and the invisible, alike. He is wise and knowing.

11:50 We sent their brother Hud to the Ad people. He said, "Oh, my people, worship Allah. You have no god beside Him. You only invent your other gods. Oh, my people, I ask you for no payment for this message. My reward is only with Him who made me. Will you not understand? Oh, my people, ask pardon of your Lord. Turn to Him and repent. He will send clouds with ample rain and will give you additional strength. Do not turn back with deeds of evil."

11:53 They said, "Oh, Hud, you have not brought us clear proofs of your mission. We will not abandon our gods at your word because we do not believe you."

11:54 They said, "We can only say that some of our gods may have seized you with evil."

11:55 Hud said, "With Allah as my witness and you as witnesses also, I am innocent of your joining other gods to Allah. So conspire against me all of you, and do not grant me a delay. I trust in Allah, my Lord and yours. There is not a single beast that He does not hold by the hairs on its head. My Lord is truly on the right path. If you turn back, at least I have already delivered my message to you. My Lord will put another people in your place. You cannot hurt Him. My Lord is guardian over all things." When We inflicted Our doom, We rescued Hud and those who believed with Him by Our special mercy. We rescued them from a severe penalty.

11:59 The men of Ad [an ancient people of southern Arabia] rejected signs of their Lord, rebelled against His messengers, and followed the bidding of every proud, defiant person. They were cursed in this world, and on Resurrection Day it will be said to them, "Did Ad not reject their Lord?" The people of Ad were cast far away.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

46:21 Keep in mind the brother of Ad; he warned his people in the sand dunes. There have been others who have warned people saying, "Worship none but Allah. I fear a great day of punishment for you."

46:22 They said, "Have you come to turn us away from our gods? Then bring on the scourge if you're telling the truth."

46:23 "Only Allah knows that," he said, "I merely deliver the message, but I see that you are ignorant."

46:24 Then they saw a cloud coming into their valley. They said, "The cloud is bringing us rain." No, it is the scourge you sought, a wind that carries agonizing retribution. Everything was destroyed by the command of the Lord. Morning rose on empty houses—the reward of the guilty.

46:26 We had empowered them while We have not empowered you. We had given them ears, eyes, and hearts, but their ears, eyes, and hearts did nothing to aid them while they spurned the signs of Allah. The punishment they had mocked encompassed them on all sides. We decimated the cities around you then renewed our message so that they might return to Us. But why did not their other gods besides Allah help them? No, those gods withdrew from them. That was their delusion and scheme.

29:38 Remember that We destroyed the Ad [an ancient people of southern Arabia] and the Thamud [Thamud was a trade town in ruins north of Mecca]. This is apparent to you in the ruins of their dwellings. For Satan made their deeds seem fair to them and drew them from the right path, even though they could see clearly.

29:39 Remember too, Korah, and Pharaoh, and Haman. Moses came to them with clear proof of his mission, and they were arrogant, but they were powerless. We seized every one of them for his sin. Against some We sent a stone-charged wind. Some of them were surprised by the terrible cry of Gabriel. For some of them We opened up the earth, and some of them We drowned. It was not Allah who dealt wrongly with them, they wronged themselves.

11:84 We sent their brother Shuaib to Midian. He said, "Oh, my people, worship Allah. You have no other god than He. Do not give short weight and measure. I see you are prosperous, but I fear you will receive the punishment of the all-encompassing day. "Oh, my people, give to others their due in full weight and measure; do not withhold from people what is rightly theirs, and do not commit injustice on the earth causing corruption. "That which Allah leaves with you is better for you if you are believers. But I am not your keeper."

11:87 They said to him, "Oh, Shuaib, does your religion of prayer command that we leave the gods our fathers worshipped or that we should not do what we please with our property? You are the patient one, the right-minded."

11:88 He said, "Oh, my people, see if I have a clear revelation from my Lord and if He supplies me in abundance. I do not desire to do what I forbid you to do; I seek only your betterment. My sole help is Allah. In Him I trust, and to Him I turn. "Oh, my people, do not let your opposition to me cause you to sin so you suffer a similar fate to that of the people of Noah, or the people of Hud, or the people of Salih, and the people of Lot are not too distant from you. Ask forgiveness of your Lord and turn to Him. Surely, my Lord is merciful and loving."

11:91 They said, "Oh, Shuaib, we do not understand much of what you say, and we clearly see that you are powerless among us. If it were not for your family, we surely would have stoned you, and you could not have prevailed against us."

11:92 He said, "Oh, my people, do you think more highly of my family than Allah? Do you put Him behind you, neglected? My Lord surrounds you. And, Oh, my people, do whatever you have the power to do. I will do my part, too, and soon you will know who will receive the penalty that will disgrace him and who is the liar. Watch, and I, too am watching with you."

29:36 To the Midian people, We sent their brother Shuaib. He said, "Oh, my people, worship Allah and fear the last day. Do not commit deeds of harmful excess." But they rejected him, and an earthquake assailed them. At morning, they were found dead on the floor of their homes.

7:85 Then We sent their brother Shuaib to Midian. He said, "Oh, my people, worship Allah. You have no other god than Him. Now you have a clear sign from your Lord. Give full measure and weight, do not take from man his due, and do not commit corruption on the earth after it has been reformed. It is better for you if you are believers. Do not lie in wait by every road to threaten or mislead those who believe in Allah or seek to make the way crooked. Remember that there were few

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

of you and He multiplied you, and remember what became of those who did mischief. And if some of you believe in the messages I bring and some of you do not believe, then have patience until Allah judges between us for He is the best judge."

7:88 The chiefs of his people were full of pride and said, " Oh, Shuaib, we will surely drive you and those who believe with you out from our cities unless you return to our faith." He said, "What? Even though we detest it? It would be a lie against Allah if we return to your religion after Allah has rescued us from it, and we will not go back to it unless Allah wills it. Our Lord comprehends all things in his knowledge. We put our trust in Allah. Oh, our Lord, decide between us and our people, with truth, for You are the best One to decide."

7:90 And the leaders said, "If you follow Shuaib, you will surely be ruined."

7:91 Then an earthquake surprised them, and they were found in the morning dead on their faces in their homes. The men who had rejected Shuaib became as though they had never lived in their homes. Those who rejected Shuaib were ruined. So Shuaib left them saying, "Oh, my people, I delivered my Lord's messages to you, and I gave you good advice. How can I be sorry for a people who would not believe?"

7:65 And to the tribe of Ad, We sent their brother Hud. He said, "Oh, my people, worship Allah, you have no other god than Him. Will you not fear Him?"

7:66 The leaders among his people who were unbelievers said, "We see you involved in foolishness, and we think that you are a liar."

7:67 He said, "Oh, my people! There is no foolishness in me, but I am a messenger from the Lord of the worlds. "I convey the messages of my Lord to you, and I am your faithful advisor. Do you not marvel that a message has come to you from your Lord through one of yourselves that He may warn you? Remember how He made you the successors of the Noah's people and gave you stature? Remember then the bounty of Allah that you may be successful."

7:70 They said, "Have you come to us so that we may worship Allah exclusively and give up what our fathers worshipped? Then bring to us that which you threaten if you are a man of truth."

7:71 He said, "Punishment and wrath have already lighted on you from your Lord. Do you dispute with me about names that you and your fathers have given your idols without authority from Allah? Wait then, and I too will wait with you." And We saved him and those who were with him by Our mercy, and We annihilated the unbelievers who had treated Our signs as lies.

11:61 We sent their brother Salih to the Thamud. He said, "Oh, my people, worship Allah. You have no other god than Him. He raised you up out of the earth and settled you there, so ask pardon of Him then, and humbly turn to Him for your Lord is near, ready to answer."

11:62 They said, "Oh, Salih, you have been among us, and we placed our hopes in you. Are you asking us not to worship the gods that our fathers worshipped? Truly, we are in doubt about what you are asking us."

11:63 He said, "Oh, my people, what do you think? If I have a clear revelation from my Lord that supports me, and if He has shown His mercy on me, who could protect me from Allah if I were to rebel against Him? You would only cause me an increase of ruin."

11:64 "Oh, my people, this she-camel of Allah is a sign to you. Let her feed on Allah's earth, and do not harm her, for a speedy punishment will overtake you." Yet they killed her, and he said, "Enjoy yourselves in your dwellings for three more days. There is a promise Allah must keep."

11:66 When Our sentence came to pass, We rescued Salih and those who believed with him from humiliation on that day by Our mercy. Your Lord is strong and mighty. A blast overtook the wicked, and they were found motionless in their homes in the morning, as though they had never lived in there. The Thamud disbelieved their Lord, and the Thamud were utterly cast off.

7:73 And to Thamud's people [Thamud lay on an old trade route, north of Mecca. It was abandoned in Mohammed's day] We sent their brother Salih. He said, "Oh, my people! Worship Allah. You have no other god than Him, and clear proof has come to you from the Lord. This she-camel of Allah is a sign to you, so let her graze on Allah's earth and do not harm her, or you will be seized with a grievous punishment.

7:74 "Remember how He made you inheritors to the Adites and settled you in the land so that you build castles on the plains and build houses into the hills? So remember the benefits of Allah, and refrain from evil and corruption on the earth."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

7:75 The chiefs of his people, who were scornful, said to those whom they thought were weak, even to those of them who believed, "Do you know for certain that Salih is sent by his Lord?" They said, "We do believe in the signs that have been sent through him."

7:76 Those who were scornful said, "We reject the signs in which you believe."

7:77 So they killed the she-camel and revolted against their Lord's command and said, "Oh, Salih, bring about your threats if you are a messenger sent by Allah." Then the earthquake seized them, and in the morning they were found dead on their faces in their homes.

7:79 So he turned away from them and said, "Oh, my people! I delivered my Lord's message to you, and I gave you good advice, but you do not love good advice."

11:94 When our decree came to pass, We saved Shuaib and his companions in faith by Our mercy, and the mighty blast overtook the wicked. In the morning they were found motionless in their houses, as if they had never lived in them. Midian [a city on the Red Sea] was swept off even as Thamud [the people of a ruined Nabatean city near Medina] had been swept off.

11:96 We sent Moses with Our signs and Authority to Pharaoh and his nobles, who followed the commands of Pharaoh, and Pharaoh was not a good guide. He will go to his people on Judgment Day and lead them into the Fire like cattle to water. It is a wretched place to which they will descend. They were followed by a curse in this life, and on the Day of the Resurrection a woeful gift will be given to them.

11:100 These are the stories of some of the cities that We relate to you. Some of them are standing; others have been ruined. We were not unfair to them, but they were unjust to themselves and their gods. The ones they called besides Allah did not avail them at all when your Lord's command came to pass. They only added to their ruin. Such is the

Lord's reach when He seizes the cities that have been wicked. His seizing is painful, terrible.

14:5 We sent Moses with Our signs saying to him, "Bring your people out from the darkness into the light, and remind them of the days of Allah's favors." There are signs here for every patient and grateful person.

14:6 Remind them that Moses said to his people, "Remember Allah's kindness to you when He freed you from the tyranny of the family of Pharaoh. They afflicted you with severe torments and slaughtered your male children while they spared your females." This was a great trial from your Lord. Remember. Your Lord made it known: "If you give thanks, then I will surely give you more and more, but if you are thankless, my chastisement is terrible." And Moses said, "If you and all who are on the earth are thankless, still Allah is self-sufficient and worthy of all praise."

14:9 Has the story not reached you of those who came before you, the people of Noah, and Ad [an ancient people of southern Arabia], and Thamud [Thamud was a trade town in ruins north of Mecca], and of those who lived after them? No one knows them but Allah. Their messengers came to them with clear proofs of their mission, but they put their hands on their mouths and said, "We do not believe in your mission, and we are suspicious about you say."

14:10 Their messengers said, "Is there any doubt about Allah, maker of the heavens and of the earth? It is He who invites you so that He may pardon your sins and give you a reprieve until an appointed time." They said, "You are just men like us. If you desire to turn us away from our fathers' worship, then bring us some clear proof."

14:11 Their messengers said to them, "Yes, we are only men like you, but Allah gives His favors to whom He pleases. It is not in our power to bring you any special proof except by the permission of Allah. Let the believers put their trust in Allah. What reason do we have for not putting our trust in Allah since He has already guided us in our ways? We will certainly bear with patience the harm you would do to us. Let the trusting put their trust in Allah."

14:13 And those who did not believe said to their messengers, "We will surely drive you from our land unless you return to the religion of our ancestors." Then their Lord revealed to them, "We will certainly destroy the unjust. We will certainly cause you to dwell in the land after them. This for him who dreads the time he will stand at My judgment-seat and who dreads My threats!" They sought a decision that moment, and every rebellious unbeliever perished.

14:16 Hell is before him, and for drink he will have boiling, stinking water. He will drink it in gulps, but he will not swallow it because he detests it. Death will come at him from every side, but he cannot die. Before him will be an unrelenting doom.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

41:33 Who speaks better than he who prays to Allah while doing good deeds, and says, "I am among those who bow in submission."

41:34 Goodness and evil are not equal. Repel evil with what is best; then your enemy will seem like your friend. No one will be granted such goodness except those who are patient and practice self-restraint. Only the most favored are given this. When Satan tempts you, seek refuge in Allah because He hears and knows.

41:37 The night and the day and the sun and the moon are among His signs. But if you worship Allah, then do not bow down to the sun and the moon. But if the unbelievers are too proud, it does not matter because those who are with your Lord praise Him night and day. Also among His signs is His sending down the rain to renew the parched earth. Surely He who gives the earth life will give life to the dead because His power extends over everything.

41:40 Those who distort our revelations are not hidden from Us. Who is in the better position: the person who will be thrown into the Fire, or the person who is safely delivered on the Judgment Day? Do what you wish; surely He sees everything that you do. Certainly the person who rejects the message will be punished. This is a mighty Book. Lies cannot come near it from any direction. It is a revelation from the wise and the praiseworthy.

41:43 Nothing has been said to you that was not said to the messengers who came before you. Truly, forgiveness is with your Lord and also with Him is a terrible punishment. If We had sent a Koran in a language other than Arabic, they would have said, "Why are its verses not easy to understand? Why is the message in a strange language and the messenger an Arab?" Say: For those who believe, it is a guide and a healing. Those who do not believe are deaf and blind. It is as if they are called from a great distance.

11:18 Who does more wrong than he who invents a lie concerning Allah? They will be brought back before their Lord, and the witnesses will say, "These are the ones who lied against their Lord. Surely the curse of Allah is on the unjust and whoever lures others from the way of Allah and seeks to make it crooked. They do not believe in a life to come." They will not weaken Allah's power on earth, and they have no protector beside Allah. Their torment will be doubled because they could not bear to hear, and they were not able to see. These are the ones who have lost their own souls, and the gods they had invented have left them. In the hereafter, they will be the lost ones.

11:23 Believers who do the right things and humble themselves before their Lord are the rightful owners of the Garden. They will abide there forever.

11:24 These two kinds of people can be compared to a blind and deaf man in contrast to a seeing and hearing man. Can you call these two alike? Will you not understand?

40:1 HA. MIM. The revelation of this Book is from Allah the almighty, the all-knowing, who forgives sins, accepts penitence, is strict in punishment, and has a long reach. There is no god but Allah. All things return to him.

40:4 Only the unbelievers dispute the signs of Allah. Do not let their worldly prosperity deceive you.

40:5 The people of Noah, and the factions after them, denied their messengers before these, and every nation schemed against their messenger to destroy him. They argued falsely to refute the truth. Then I seized them, and how great was my punishment. So the word of the Lord proved true against the unbelievers. They truly are companions to the Fire.

40:7 Those who bear the throne and those who encircle it sing the praise of their Lord, believe in Him, and implore forgiveness for the believers. Oh, our Lord, your reach is over all things in mercy and knowledge. Forgive those who turn to you and follow your path. Save them from the pains of Hell. Oh, our Lord, bring them into the Gardens that you have promised them and their fathers, wives, and children who do right, for you are the all-mighty and the all-wise.

40:9 "And keep them from evil deeds for the one You keep from evil on that day, You have shown great mercy, and this will be the supreme triumph for them. A voice will cry out to the unbelievers: "Surely the hatred of Allah is more grievous to you than your hatred of yourselves when you were called to the faith and refused it."

40:11 They shall say, "Oh, our Lord, twice You gave us death, and twice You gave us life. Now we recognize our sins. Is there any escape?"

40:12 This has befallen you because when only Allah was proclaimed to you, you did not believe, but when false gods were joined with him, you believed. The judgment belongs to Allah, the high, the great. He shows you signs and sends down supplies to you from heaven, but none will receive

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

warning except he who turns to Allah. Call on Allah, then, offering Him sincere devotion, though the unbelievers detest it.

39:17 There is good news for those who reject false gods and turn to Allah, so give good tidings to My servants who listen to My word and follow the best of it. These are the ones Allah has guided, and these are men of insight. If one has justly been sentenced to punishment and doom, can he be helped or rescued?

39:20 Those who fear their Lord will have storied pavilions, and rivers will flow beneath them. It is the promise of Allah. Allah will not fail in his promise.

39:21 Can you not see that Allah sends down water from heaven and guides it along to form springs in the earth? Then He brings forth food of varied sorts. Then He causes it to wither, become yellow, and crumble away. This is a remembrance for men of insight.

39:22 Is he whose heart Allah has opened to Islam and who has light from his Lord, the same as one who disbelieves? Woe to those whose hearts are hardened against the remembrance of Allah. They plainly err.

39:23 Allah has revealed the best of messages in a Book, in a uniform style, and teaches by repetition. For those who fear their Lord, the words make them tremble. Their skins and hearts soften at the remembrance of their Lord. This is Allah's guidance. He guides whom He pleases, and sends astray whom He pleases, and then no guide will there be for him.

39:24 Is he who will have only his face to shelter him against punishment on Judgment Day the same as he who does right? It will be said to the evil doers, "Taste what you have earned." Those before them denied the revelation, but a punishment came to them when they were not looking for it. So Allah made them taste humiliation in this present life, but the punishment in the life to come will surely be greater. If only they knew.

35:3 Oh, men, call to mind Allah's grace toward you. Is there a creator other than Allah who provides for you from heaven and earth? There is no god but Allah. How are you turned away from Him? If they reject you [Mohammed], then messengers have been rejected before you, but to Allah all things will return.

35:5 Oh, men, surely the promise of Allah is true. Do not let the life of the world deceive you or the chief deceiver [Satan] deceive you about Allah. Yes, Satan is your enemy, so treat him as an enemy. He invites his followers to him so they may become companions of the Flame.

35:7 There is a terrible penalty for those who reject Allah, but for those who believe and do good works, there is forgiveness and a great reward. Is he who works the devil's deeds, while being convinced that he is good, to be treated as if he is right? Allah misleads whom He will and guides whom He will. Do not grieve after them. Allah knows all their doings.

35:33 They will enter the Gardens wearing bracelets of gold and pearl, and their garments will be made of silk. They will say, "Praise be to Allah who has removed sorrow from us. Our Lord is forgiving and bountiful. Allah has placed us in the eternal mansions. No toil or weariness will reach us."

35:36 Unbelievers will have the Fire of Hell, but it will not let them die nor will the torment be lightened for them. So We punish the ungrateful. They will cry for help from there saying, "Take us out, our Lord. We will do good deeds and not the deeds we used to do." Did We not grant you a life long enough to thoughtfully reflect, and the warner was there among you? So taste the fruit of your deeds. The wrongdoers have no help.

35:38 Allah truly knows the hidden things of heaven and earth for He knows what is in men's hearts. He made you inherit the earth. If any reject Allah, the rejection works against themselves. In the sight of their Lord, this rejection acts to increase His hatred, and their unbelief multiplies the loss for the unbelievers.

6:37 They say, "Why has a sign not been sent down to him from his Lord?" Say: Allah certainly has power to send down a sign, but most of them will not know it." There is not a beast on earth nor fowl that flies on two wings but they are a community like yourselves. We have neglected nothing in the Book, and they will all be gathered to their Lord in the end. They who reject Our signs are deaf, dumb, and blind. Allah will mislead whomever He pleases, and He will put on the straight path whomever He pleases.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

6:40 Say: Tell me, if the punishment of Allah came upon you or the Hour were to come upon you, would you call any others besides Allah? Answer that, if you are truthful. No. You would only call Him, and He will answer your prayer if He wills it, and you would forget the false gods you joined with Him.

6:42 We have already sent messengers to many nations before you [the Meccans], and We seized them with terror and suffering that they might humble themselves. If only they had been humbled when Our disaster came on them. On the contrary, their hearts were hardened, and Satan made their sinful acts seem good to them. And when they had forgotten the warning they had received, We opened the gates of all good things to them until, as they were rejoicing in Our gifts, We seized them, and they were plunged into despair. So the unbelievers were annihilated. All praise be to Allah, the Lord of the worlds!

6:46 Say: Have you imagined if Allah should take away your hearing and your sight and set a seal upon your hearts? What god besides Allah could restore them to you? See how We repeat the signs, yet you still turn away from them?

6:47 Say: Have you considered when the punishment of Allah comes on you suddenly or is preceded by a sign, will any perish besides the wrongdoers? We send the messengers to bring good news and to warn so those who believe and mend their ways will have neither fear nor grief. But those who deny Our revelations will be punished for their errors.

6:90 These are the men to whom We gave the Scripture and wisdom and prophecy, but if their descendants reject them, We will entrust their charge to a new people who will not disbelieve them. These are the men whom Allah guided, so follow their guidance. Say: I ask for no payment. It is only a reminder to all men."

6:91 They do not know Allah when they say, "Allah has not revealed anything to man." Say: Who sent down the Book [the Torah] which Moses brought, a light and guidance to man? But you have put it down in scattered writings for show while you conceal much of it. Has it not taught you what neither you nor your fathers knew? Say: Allah sent it down. Then leave them in their chatter. And this is a blessed Scripture which We have sent down confirming that which was before it so you might warn the mother of towns [Mecca] and those around her. Those who believe in the next life will believe in it [the Koran] and attend to their prayers constantly.

6:93 Who is more wicked than he who devises a lie against Allah or says, "I have been inspired [at this time in Arabia there were others who said they were prophets]," when he has not, or who says, "I can reveal the like of that which Allah revealed"? If you could see how the ungodly fare in the flood of confusion at death, and the angels reach forth their hands saying, "Yield up your souls. This day you will receive your reward of humiliating punishment because you told lies against Allah and proudly rejected His signs! And now you have come back to Us bare and alone, as We created you at first, and you leave behind all the good things that We had given you. We do not see your false gods. Now the bonds between you have been severed, and those whom you regarded as partners with Allah have deserted you."

46:13 Whoever says, "Our Lord is Allah," and firmly follows His guidance will not be tested by fear or grief. They will live in Paradise forever—rewarded for their good deeds.

46:15 We command man to show kindness to his parents. His mother bore and gave birth to him in pain. From birth to weaning is thirty months; when he reaches full strength at forty years of age, he says, "My Lord, open my heart so that I may be grateful for the favor You have given me and my parents and so that I will do the good works that please You. Be gracious to me in my offspring; I have turned to you and do surrender to Islam." From these We will accept their best work and pass over their evil deeds. They shall dwell in Paradise, a promise of truth that was made to them in life.

46:17 But he who rebukes his parents, "Are you promising that I will be resurrected when generations have passed before me?" And they cry to Allah for help telling their son, "Woe to you! Believe! The promise of Allah is true!" But he says, "This is nothing but old men's fables." These are the ones who prove the sentence passed on all nations, jinn and men, who have passed away before them. They are the losers. They will be rewarded according to their works so that Allah may pay them back fully, and they will be dealt with fairly.

46:20 And the unbelievers will be set before the Fire. "You gathered your precious wealth during your life on earth and enjoyed it. Today you will be rewarded with the penalty of shame because you were proud and unjust on earth without cause and you transgressed.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

40:45 So Allah preserved him from the evils they plotted while a dreadful punishment overtook the Pharaoh's people. They will be brought in front of the Fire morning and evening, and on Judgment Day, when the hour comes to pass, it will be said, "Cast Pharaoh's people into the severest punishment."

40:47 When they will argue with each other in the Fire, the weak ones will say to those who were so arrogant, "We were only following you. Will you take a larger share of the Fire?"

40:48 And the arrogant ones will say, "We are all in this Fire; for now, Allah has judged between his servants."

40:49 Those in the Fire will say to the keepers of Hell, "Entreat your Lord to relieve us of one day of this torment."

40:50 They shall say, "Did your messengers not bring you clear signs?" "Yes," they will reply. They shall say, "Then pray for help," but the prayers of the unbelievers will be in vain.

40:51 Assuredly, We will help Our messengers and the believers in this present life, and on the day when the witnesses arise, the day on which their excuses will not profit them, they will only have a curse and the woe of a home in Hell.

40:53 We did, of old, give Moses the guidance—a guidance and warning to men of understanding—and We made the Children of Israel the inheritors of the Book. Then patiently persevere for the promise of Allah is true. Seek pardon for your faults, and celebrate the praises of your Lord at evening and at morning.

40:56 As to those who dispute the signs of Allah without authority having reached them, there is nothing in their hearts but a desire to become great, which they will never attain. So take refuge in Allah for He is the hearer, the beholder.

40:57 Greater surely than the creation of man is the creation of the heavens and of the earth, but most men do not know it. The blind man and the seer are not alike, and neither is the evildoer equal with the believer who does things that are right. How few think of this. The Hour will surely come. There is no doubt of it, but most men do not believe it.

40:60 And your Lord says, "Call on me, and I will answer your prayer, but those who are too arrogant to serve Me will enter Hell with shame."

10:1 ELIF. LAM. RA. These are the signs of the wise Book.

10:2 Is it a matter of wonderment to the men of Mecca that We have inspired a man among them saying, "Warn the people, and give good tidings to those who believe so that they will stand firm with their Lord." The unbelievers say, "This is a manifest sorcerer."

10:3 Your Lord is Allah who created the heavens and the earth in six days and is firmly established on the throne governing all things. No one can intercede with him without his permission. This is Allah your Lord, so serve him. Will you obey? You will all return to Him. The promise of Allah is true. He produces a creature then reproduces it that He may reward those who believe and do the good things, but those who disbelieve will drink boiling water and suffer a terrible torment because they have not believed.

10:5 He made the radiant sun and the moon a light. They measure periods so that you may know the number of years and the count of time. Allah created this only for the truth. He explained His signs clearly for those who understand. In the alternations of night and of day, and in all that Allah created in the heavens and in the earth, there are signs for those who fear Him.

10:7 They who hope they do not meet Us and who find their satisfaction in this world's life and rest on it, and who neglect Our signs—their home will be the Fire because of what they earned. For those who believe and do good things, their Lord will direct them aright because of their faith. Rivers shall flow at their feet in Gardens of Bliss. Their cry will be, "Glory be to thee, Allah." "Peace" will be their greeting, and the close of their cry will be, "Praise be to Allah, Lord, of all creatures."

10:11 If Allah were to hasten evil to men for the ill they have earned, as they wish Him to hasten their good, their doom would be known. So We leave those who do not hope for Our meeting blindly wandering on. When trouble touches man, he cries to Us to be on his side sitting or standing. When We remove his troubles, he goes on his way as though he had not cried to Us because of his troubles. That is how their deeds are made to seem fair to them.

10:13 We have destroyed generations before you when they acted wickedly. Messengers came to them with clear signs from Allah, but they would not believe. This is how We reward the wicked. Then We caused you to succeed them on the earth to see how you would act. But when Our clear

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

signs are recited to them, those who do not want to meet Us say, "Bring a different Koran than this, or make some change in it." Say: I [Mohammed] do not have the authority to change it as I see fit. I follow what is inspired in me. If I disobey my Lord, I fear the punishment of a great day. Say: If Allah desired, I would not have recited it to you, nor would He have taught it to you. I have dwelt among you a lifetime before it came to me. Do you not understand? And who is more unjust than he who invents a lie against Allah, or rejects His signs as lies? But the guilty will never prosper.

10:18 They worship gods besides Allah who will neither hurt nor help them and say, "These are our intercessors with Allah." Say: Would you inform Allah of something in the heavens and in the earth that He does not know? Glory be to Him. He is exalted above the deities they associate with Him.

10:19 Men were of one nation, but they fell into differences, and if a decree had not gone out from the Lord, their differences would have surely been decided between them.

10:20 They say, "Why is there not a sign sent down from his Lord?" Say: The unseen is with Allah, so wait. I, too, will be with you among those who wait. When We grant men a mercy after an adversity has afflicted them and We cause this people to taste of mercy, they start plotting against Our signs. Say: Allah is swifter to plot. Our messengers record all the plots you make.

35:40 Say: Have you ever seen the idols whom you call on beside Allah? Show me the part of earth they have created, or did they help create the heavens? Have We given them a Book so they can act on clear proof? No, the wrongdoers promise one another only delusions. It is Allah who upholds heaven and earth or they would cease to function. If they were failing, no one could hold them up but He for He is patient and forgiving.

35:42 They [Jews and Christians] swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance more than any people had, but when the messenger came to them, it only increased their flight from good deeds. Their arrogance on earth and their plans for evil will only entrap the arrogant men who created the plans. Do they remember the way Allah dealt with the peoples of old? You will not find any change in the course of Allah. Have they not traveled through the land and seen what was the end of those before them, though they were stronger than these? Nothing in the heavens or on earth escapes Allah for He is knowing and almighty.

35:45 If Allah should punish men according to what they deserve, He would not leave a single living creature on the earth, but He waits until the appointed term. When their term expires, then Allah will have His sight on His servants.

40:61 Allah made the night so you could rest and the day to give you light for seeing. Allah is rich in bounties to men, but most men do not give thanks. Such is Allah your Lord, creator of all things. There is no god but Allah. Why then are you turned from the truth? Those who deny the signs of Allah are turned aside.

40:64 Allah made the earth for you as a resting place and built up the heavens over it. He formed you and made your forms beautiful, and provided you with good things. This is Allah your Lord. Blessed be Allah, Lord of the worlds. He is the living one. There is no god but Allah. Call on Him with sincere devotion. Praise be to Allah, Lord of the worlds.

40:66 Say: I am forbidden to worship any beside Allah after the clear signs that have come to me from my Lord, and I am commanded to submit to the Lord of the worlds.

40:67 It is He who created you from dust, then from a drop of sperm, then a clot. That you may understand, He brought you forth as a child, let you reach your full strength, let you become an old man (but some die first), and then you reach the appointed term. It is He who gives life and death, and when He decrees a thing, He only says of it, "Be," and it is.

40:69 Do you not see those who dispute the signs of Allah and how are they turned aside?

40:70 Those who reject the Book and the revelations with which We have sent our messengers will soon know the truth. When the yokes and the chains are on their necks, they will be dragged into the boiling waters then they will be thrust into the Fire and burned. Then it will be said to them, "Where are the ones whom you made partners with Allah?" They will say, "They have gone away from us. Before, we did not call on anyone." This is how Allah leads the unbelievers astray. This is because you rejoiced in other things than the truth on the earth. Enter the gates of Hell to live there forever. Evil is the abode of the arrogant ones.

40:77 Have patience, for the promise of Allah is true. Whether We let you [Mohammed] see part of the woes We promise them, or We cause you to die first, they will all return to Us. We have already sent messengers before you. We have told you the stories of some of them, and of others We have

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

told you nothing. But no messenger had the power to work a miracle unless by the permission of Allah. When the command of Allah comes, judgment is given with truth. Those who treat it as a lie perish.

40:79 It is Allah who gave you the cattle. On some of them you may ride, and of some you may eat. There are other advantages in them. You may carry burdens. And on ships and on cattle you are carried. He shows you His signs. Which of the signs of Allah will you deny?

40:82 Have they not traveled in this land and seen what was the end of those who came before them? They were more numerous than these and mightier in power and in the fortifications they left on the land, yet all they accomplished was no profit to them. When their messengers came to them with clear signs, they exulted in the knowledge they possessed, but the very wrath that they mocked encompassed them. And when they saw Our vengeance they said, "We believe in Allah alone, and we reject the partners we once associated with Him."

40:85 But their professions of faith, when they had seen our vengeance, did not profit them. Such has been the procedure of Allah with regard to his servants. Then the unbelievers perished.

6:54 And when those who believe in Our signs come to you, Say: Peace be on you. The Lord hath prescribed for himself a law of mercy so that if any one of you does evil through ignorance and repents afterwards and does right, He will be forgiving and merciful. This is why We clearly explain the signs so that the sinners might be made known.

6:56 Say: I am forbidden to worship any gods you call on besides Allah. Say: I will not follow your wishes for then I will go astray and will not be one of the guided. Say: I act on clear proof from my Lord while you reject Him. It is not in my power to hasten the punishment you desire; that decision is with Allah only. He declares the truth, and He is the best of judges.

6:58 Say: If I had the power to hasten what you desire, the matter between me and you would be settled, but Allah knows best those who do wrong. With Him are the keys of all secrets, treasures no one knows but He. He knows whatever is on the earth and in the sea. Not a leaf falls without His knowledge. There is not a grain in the darkness of the earth nor anything green or dry but it is clearly in His records. It is He who takes your souls at night and knows what you have done by day. Then He wakes you up again by day so that your appointed term can be fulfilled. In the end, you will return to Him, and then He will show you the truth of what you were doing. He is Supreme over his servants, and He sends guardians [angels] to watch over you until, when death comes and Our unfailing messengers [angels] receive him, then are they returned to Allah, their protector, the true One. He judges and He is swift in judging.

6:63 Say: Who delivers you from the darkness of the land and of the sea when you humbly call on Him both openly and secretly saying "If You rescue us from this, we will surely be thankful?" Say: Allah rescues you from this and from every distress, yet afterwards you worship false gods! Say: He has the power to send disasters on you from above and below, or He can throw you into confusion causing dissension among you. See how We explain the signs so they might understand.

6:95 It is Allah who causes the seed-grain and the date stone to sprout. He brings the living from the dead and the dead from the living. This is Allah! Why, then, are you turned away from Him? He causes the dawn to appear and has made the night for rest and the sun and the moon for counting time. This is the arrangement of the mighty, the wise! And it is He who made the stars for you that they might guide yourselves in the darkness of the land and of the sea. We have made our signs clear to men who know. It is He who has produced you from a single soul, and here is an abode and a place of rest. We have made our signs to men of insight. And it is He who sends down rain from the skies, and We use it to grow plants of every kind. We grow the green foliage and the grain, and from the date palms grow clusters of dates. And We grow gardens of grapes, olives, and pomegranates, each alike and unlike. Look on their fruit and the ripening. In these things are signs for those who believe.

6:100 They make the jinn equal to Allah, though He created them, and they falsely attribute to Him, in ignorance, sons and daughters. Praise and glory be to Him, for He is above their imaginations. Originator of the heavens and of the earth. How can He have a son when He has no mate? He himself created everything, and He knows everything. This is Allah your Lord. There is no god but He, the creator of all things. Worship Him; He has charge of all things. No vision can grasp Him, but his grasps reaches all vision. He is above all comprehension and knows all things. Clear proofs have come to you from your Lord. Whoever will see, it is for the good of his soul. Whoever is blind to them, it will be to his harm. I am not your keeper. That is why We explain Our signs by various

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

means so that they can say, "You [Mohammed] have studied deeply," and so We can make it clear to people of understanding.

6:106 Follow that which is inspired in you by the Lord. There is no god but Allah, and turn from those who join other gods with Him. If it had been Allah's plan, they would not have taken false gods. But We have not made you a keeper over them, neither are you responsible for them.

6:108 Do not revile those whom they call on other than Allah in case they, out of spite, revile Allah in their ignorance. Thus for all people We have made their actions seem fair. Then they will return to their Lord, and He will tell them the truth of what they did. They have sworn by Allah with their most solemn oath that if a sign comes to them, they will certainly believe it. Say: Signs are in the power of Allah alone. What will make you realise that even if the signs come, they still will not believe? We will confuse their hearts and their eyes because they refused to believe the first instance, and We will let them wander blindly in their rebellion.

6:111 Even if We had sent down the angels to them, the dead had spoken to them, and We had gathered all things before their eyes, they would not believe unless Allah had willed it, but most of them are ignorant. Thus have We given every messenger evil ones among men and jinns inspiring each other with flowery talk to deceive, and had your Lord planned it, they would not have done it. So leave them and their vain imaginings alone. Let the hearts of those who do not believe incline to such deceit, and let them find their content in it, and let them earn what they may.

6:114 Say: Shall I [Mohammed] seek for a judge other than Allah when it is He who sent down the Book fully explained? Those to whom We have given the Book know that it is sent down from your Lord with truth. So do not be a doubter. The words of the Lord are perfect in truth and in justice. No one can change His word. He hears and knows.

45:1 HA. MIM. This revelation is sent down from Allah, the mighty, the wise. Surely in the heavens and the earth are signs for those who believe. Your own creation and that of the animals, which are scattered over the earth, are signs for those with strong faith.

45:5 The succession of night and day, and the rain which Allah sends down from the heavens that revives the barren earth, and the changing of the winds are signs for wise people. These are among the signs of Allah, which We truthfully recite to you. What teachings will they believe in if they reject Allah and his signs?

45:7 Woe to every sinful liar who hears the signs of Allah and still persists in vanity and pride as if he had never heard them. Tell him of a terrible punishment. When he becomes aware of Our signs he takes them for a joke. There will be a shameful penalty for people such as this. Hell is waiting for them. Neither their possessions nor the false gods can protect them in the least. They shall have a grievous punishment. Those who reject the signs and guidance of their Lord will receive a punishment of painful torment.

41:47 He alone has knowledge of the Hour. No fruit grows, nor does any female conceive or deliver without His knowledge. On the day when He calls men to return to Him saying, "Where are the other gods?" they will say, "We confess that none of us can testify for them." The gods they used to worship will fail them, and they will realise that there is no escape for them.

41:49 Man never tires of praying for good, but if evil touches him, he becomes despondent and hopeless. If We show mercy after some affliction touches him, he will surely say, "This is due to my own virtues. I do not believe that the Hour of Judgment will ever occur, but if I am returned to my Lord, I will certainly receive my highest good." But We will show the unbelievers everything that they have done, and We will give them a taste of a terrible punishment. When We show favor to man, he turns away and withdraws from Allah, but when evil touches him, he becomes full of long prayers.

41:52 What do you think? If this Book is really from Allah and you deny it, who will have done a greater wrong than he who openly rejects Allah? We will show them Our signs all over the earth and in their own souls, until it becomes clear to them that it is the truth. Is it not enough that your Lord is a witness to all things? Do they doubt that they will meet their Lord? Does He not encompass all things?

16:53 Any favor that is given you comes from Allah. You call to him when any misfortune befalls you. After He removes your troubles, some of you worship other gods besides Him so that they are ungrateful for what We have given them. Enjoy yourselves because you will soon know your mistake. They give credit to false gods for some of the things that We have given. By Allah, you will be asked about the things that you invent.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

16:57 Glory be to Him! They wish for sons, and they say that Allah has daughters [the Meccans considered the angels to be the daughters of Allah]. If they receive news that they have a daughter, their face darkens and they are filled with anguish. They hide themselves from their people in shame. Should they keep the child in shame or simply bury it? What an evil choice they make for themselves.

16:60 It is an evil characteristic to not believe in the afterlife. Allah is sublime. He is mighty and wise. If Allah punished men for their wickedness, He would not leave a single living creature on the earth, but he gives them reprieve until an appointed time. When their doom comes, they will not be able to postpone it even an hour just as they can not cause it to come sooner. They give to Allah the things that they hate, and their tongues tell the lie that they will have the good. They will undoubtedly be sent to Hell and abandoned.

16:63 By Allah, We have sent messengers to nations before you, but Satan made their actions seem good to them, so today he is their guardian, and they will have a terrible punishment. We have revealed the Scripture to you so that you might explain to them those things that they question and as a guide and a mercy for people who believe.

16:82 However, if they [the Meccans] turn away, your only duty is to preach the clear message. They recognize the favors of Allah and then deny it. Most of them are ungrateful.

16:84 One day We will raise up a witness from every nation; then no excuses will be accepted from unbelievers, and they will not be allowed to make amends. When the wicked see the penalty waiting for them, it will not be made lighter for them nor will they be reprieved.

16:86 When those who ascribe partners to Allah see their false gods, they will say, "Lord, these are the equals to whom we used to pray rather than You." But their gods will reply, "You are liars!" They will openly submit to Allah that day, and all of their inventions will desert them. Because they have spoken against Allah, We will add punishment to their punishment for all those who rejected Allah and kept men from the way of Allah.

16:89 One day We will raise up from every people a witness who will testify against his own people. We will bring you [Mohammed] to testify against your people. We have revealed the Scripture to you as a way of explaining everything, and as a guide, a mercy, and good news for those who submit to Allah

40:15 Possessor of the highest rank, Lord of the Throne, He sends the spirit of inspiration to any servant He pleases so He may warn of the day of meeting.

40:16 On that day every soul will be rewarded for what it has earned. There will be no injustice on that day. Allah will be swift to reckon. Warn them, then, of the approaching day when men's hearts will rise up to their throats, choking them. There will be no friend or intercessor who will prevail for the wrongdoers. Allah knows the deceitful eye and what men's hearts conceal. Allah will judge with justice and truth while those gods they call on beside Him will not judge at all. Allah hears and knows all.

40:21 Have they not traveled this land to see what has been the end of those who disbelieved before them? They were even mightier than these in strength and in their traces left in the land; yet Allah destroyed them for their sins, and they had no protector against Allah. That was because messengers came to them with clear proofs, but they rejected them, so Allah took them in hand for He is mighty and vehement in punishing.

28:55 And when they hear idle talk, they withdraw from it and say, "Our deeds are for us and your deeds are for you. Peace be on you. We do not seek fools."

28:56 You [Mohammed] truly cannot guide everyone whom you desire, but Allah guides whom He will. He knows best who follows His guidance. But they say, "If we follow your guidance, we will be driven from our land." Have We not settled them in a sacred, secure territory where fruits of every kind are gathered together—Our gift for their support? But most of them do not understand. And how many communities have We destroyed that were thankless for the livelihoods We provided? These dwellings have not been inhabited since their time save by a few, and We are their inheritors. Your Lord did not destroy the cities until He had sent a messenger to their city to recite Our signs to its people. We never destroy cities unless its people are unjust.

28:60 The material things you have been given are merely for enjoyment of this present life, but that which is with Allah is better and more lasting. Will you not be wise? Is the man to whom We have made a good promise, which he will fulfill, the same as the man to whom We have given the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

enjoyments of this present life, and who on Judgment Day will be brought up for punishment? On that day Allah will cry to them and say, "Where are those gods you associated with me?"

28:63 The doomed will say, "Oh, our Lord, these are the ones we led astray, even as we had been led astray ourselves. We are blameless before You. They did not worship us." And it will be said, "Call your false gods now." They will call them, but they will have no answer. They will see the punishment and wish that they had been guided aright. On that day Allah will call to them and say, "How did you answer the messengers?" On that day they will be too blinded with confusion to give an account, nor will they question one another.

28:67 As to him who will turn to Allah, believe, and do the right thing, it may come to pass that he will be among those who achieve salvation. Your Lord creates and chooses what He will, but the false gods have no power to choose. Glory be to Allah. He is above all whom they associate with Him.

39:32 Who does more wrong than one who lies against Allah and rejects the truth when it comes to him as a lie? Is there not a home in Hell for the blasphemers? The dutiful bring the truth and believe it to be the truth. They will have whatever they desire from their Lord. This is the reward of the good. Allah will disregard the worst of what they did and reward them for the best they did.

39:36 Is Allah not sufficient for His servant? They try to scare you with other gods besides Him, but there is no guide for him whom Allah sends astray. Whomever Allah guides, no one can lead astray. Is not Allah, all-mighty, able to enforce His will?

39:38 If you ask them who created the heavens and the earth, they will surely answer, Allah. Say: Do you think that those you call besides Allah could remove His affliction? If Allah chose to afflict me, or if He showed me mercy, could they withhold His mercy? Say: Allah is sufficient for me; the trusting put their trust in Him. Say: Oh, my people, do whatever you can. I too will do my part, and in the end you will know who will receive the penalty that will shame him, and who will receive a lasting punishment.

39:41 We have revealed the Book to you for mankind and for the ends of truth. Whoever receives the guidance, will benefit his own soul, and whoever rejects it, will injure his own soul, but you are not entrusted as a custodian over them.

39:42 Allah takes men's souls at the time of their deaths, and those who do not die, He takes during their sleep. He keeps those on whom he has passed a decree of death but sends the others back until the appointed time. These are signs for those who reflect.

39:43 Do they take others for intercessors besides Allah? Say: Even though they have no power over anything, do they understand? Say: Intercession is wholly with Allah. His is the kingdom of the heavens and of the earth. You will be brought back to Him in the end. When Allah alone is named, the hearts of those who do not believe in the life to come shrivel up, but when gods other than Allah are named, they are filled with joy.

39:46 Say: Oh, Allah, creator of heaven and earth, who knows the visible and invisible, You will judge between your servants in matters of their disputes. Even if the wicked possessed all that is in the earth and then again as much, they would offer it as ransom for themselves from the pain of the punishment on Judgment Day, and things they had never reckoned on will appear to them from Allah. They will clearly see the evil of their own ill deeds, and the Fire they mocked will encircle them on every side.

10:24 This present life is like the water that We send down from heaven, and the produce of the earth, of which men and cattle eat, grows abundantly until the earth is draped in its golden ornaments, and people think they have power over it. We command it by night or by day, and We lay it to waste, as if it had not flourished just yesterday. This is how We make Our signs clear for those who reflect.

10:25 Allah calls to the abode of peace [Paradise], and He guides whom He pleases to the right path. Those who do good find the best reward. No darkness or shame will cover their faces. These are the rightful owners of the Garden. They will abide there forever.

10:27 Those who have made evil will have a reward of like evil, and humility will cover their faces. No one will protect them from Allah, as though their faces were covered with the cloak of darkness of the night. They are companions of the Fire. They will abide there forever. On that day We will gather them all together. Then We will say to those who revered other gods besides Allah, "To your place—you and those other gods of yours." We will separate them both [men from their gods] one from the other, and We will say, "You did not worship Us. Allah is a sufficient witness between us and you: We cared nothing for your worship." There every soul will become acquainted with what it did before,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

and they will be brought back to Allah, their true Lord, and the deities of their own devising will vanish from them.

10:31 Say: Who provides for you from the heaven and the earth? Who has power over hearing and sight? And who brings forth the living from the dead and the dead from the living? And who rules all things? They will surely say, Allah. Then say: Will you not keep your duty to Him? This is Allah, your true Lord, and when the truth is gone, what remains but error? How is it that you are turned away? So is the word of the Lord proved true against those who do wrong, and they will not believe. Say: Are there any of the gods you revere besides Allah who can originate creation then repeat it? Say: Allah produces a creature then causes it to return to Him. How are you misled?

10:35 Say: Do any of the gods you prefer to Allah guide you to the truth? Say: Allah gives guidance to the truth. Who is more worthy to be followed? He who guides to the truth, or he who himself must be guided to find the truth? What is the matter with you? How are you judging things? Most of them follow nothing but guesses, but a guess cannot replace the truth. Allah is aware of all that they do.

10:37 The Koran could not have been created by any but Allah, but it confirms what was revealed before it and is a fuller explanation of the Scriptures [Old and New Testaments]. There is no doubt in it of the Lord of all creatures.

10:38 Do they say, "He has invented it himself"? Say: Then bring a sura [chapter of the Koran] like it, and call anyone for help you can besides Allah if you are truthful. But that which they cannot understand, they have called inventions, though the explanation of it has not yet been given them. Those before them rejected the truth, but see what was the end of the unjust! And there are some of them who believe in it and some who do not, but the Lord knows the mischief makers.

10:41 If they call you a liar, say, "My work is for me, and your work is for you. You are innocent of what I do, and I am innocent of what you do." Some of them will listen to you, but can you make the deaf hear even though they do not understand? Some of them look toward you, but can you guide the blind even though they cannot see?

10:44 Allah does not do injustice to men, but men will wrong themselves.

6:132 There will be ranks for all according to their deeds. Your Lord is aware of all that they do. And your Lord is self-sufficient and merciful. If it were His will, He could destroy you and choose your successors as He raised you up from the offspring of other people. That which is promised you will surely come to pass. You cannot escape it.

6:135 Say: Oh, my people! Act according to your ability. I verily will act my part. Soon you will come to know who will be happy in the hereafter. The unjust will not prosper.

6:136 They set apart a portion of the fruits and cattle for Allah, Who created all things, and say, "This for Allah," so they assert," and this for our other gods, whom we revere along with Him." [The Arabs set aside part of their crops for their chief god, the moon god, Allah. They set aside another part of their crops for the lesser gods.] The lesser god's shares do not reach Allah, but Allah's share reaches the lesser gods. This is evil. They have made it seem fair to kill their children in order to lead them to their own destruction and cause confusion in their religion. But if Allah had willed against it, they would not have done this. Therefore, leave them alone with their devices. They also say there are cattle and crops that are forbidden asserting that We have said that none may taste them but whom We choose. And they say there are cattle that should be exempt from labor and cattle over which they should not pronounce the name of Allah. All is a lie against Him, and He will reward them for their inventions. They say that which is in the wombs of these cattle is allowed to our males and forbidden to our wives, but if it is still-born, then both partake of it. Allah will reward them for their false attribution of this law to Him. He is wise and aware. They are lost who, in their ignorance, have slain their children and have forbidden food, which Allah has given them, devising a lie against Allah. Now have they erred, and they were not following the right course.

6:141 It is He who produces the gardens of the vine, the date-palm, and crops of all kinds, and olives, and pomegranates, like and unlike. Eat of their fruit, and pay the due at harvest time. Do not waste by means of excess for Allah does not love the wasters. There are cattle for burdens and for food. Eat what Allah has given you, and do not follow in the steps of Satan for he is your avowed enemy.

6:143 Take eight sorts of cattle in four pairs: two pairs of sheep, and two pairs of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females enclose? Tell me with knowledge if you speak the truth. Of camels a pair, and of oxen a pair. Say: Has He forbidden the two males or the two females or what is in the wombs of the two females? Were you

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

present when Allah ordered such a thing? Who does more wrong than one who creates a lie against Allah to mislead men? Allah truly does not guide the wicked.

6:145 Say: In what has been revealed to me I do not find any forbidden food except that which died itself; or blood that poured forth; or swine's flesh for that is an abomination, being slain in the name of other than Allah. But whoever is forced to eat by necessity, not desiring or exceeding the limit, the Lord is forgiving and merciful.

6:146 To the Jews We forbade every beast with an undivided hoof and the fat of both oxen and sheep, save what might be on their backs, or their entrails, or the fat attached to the bone. With this have We rewarded them for their rebellion for We are true in our laws. If they give the lie to you, then say, "Your Lord is of all-embracing mercy, but His severity will not be withdrawn from the guilty."

6:148 Those who are polytheists will say, "If Allah had pleased, neither we nor our fathers would have revered others nor should we have had any taboos." Even their ancestors before them argued falsely until they had tasted Our punishment. Say: Do you have any knowledge that you can produce for us? You follow nothing but opinion and tell nothing but lies. Say: Allah's is the final argument. If He had pleased, He would have guided you all.

6:150 Say: Bring your witnesses forward who can prove that Allah has forbidden these animals, but if they bear witness, do not bear witness with them nor follow the whims of those who deny Our revelations, and do not believe in the hereafter for they make others equal to Our Lord.

6:151 Say: Come, I will recite what Allah has prohibited to you. Remember that you will not place false gods alongside Him, that you will be good to your parents, and that you will not slay your children because of poverty. We provide for you and for them. Do not commit indecencies openly or concealed, and do not take a life, which Allah has made sacred, except by way of justice and law. This He commands of you that you will learn wisdom.

6:21 And who is more unjust than he who conceives a lie concerning Allah or who rejects Our signs? The wrongdoers will not prosper.

6:22 On the Day We will gather them all together, We will say to those who praised other gods than Allah, "Where are those make-believe gods of yours?" Then they will have no other excuse but to say, "By Allah, our Lord, we were not unbelievers." See how they lie against themselves, and the gods they invented failed them!

6:25 Some among them listen to you [Mohammed], but We have cast veils over their hearts and a heaviness to their ears so that they cannot understand our signs [the Koran]. If they see every sign, they will not have faith in them, but when they come to you, they will dispute with you, and the unbelievers will say, "This is only the fables of the old ones."

6:26 And they prohibit others from it [the Koran] and depart from it themselves, but they only destroy their own souls, while they do not perceive it. If you could see when they will be set over the Fire. They will say, "Oh, if we could return we would not deny the signs of the Lord, and we would be one of the believers." Yes, they will clearly see what they had concealed from themselves, but if they returned, they would return to forbidden things, for surely they are liars.

6:29 And they say, "There is only our life in this world, and we will not be raised up again." If you could see them when they will stand before their Lord. He will say to them, "Is this not the truth [the Resurrection and Judgment]?" They will say, "Yes, by our Lord!" He will say, "Taste then the punishment because you rejected faith."

6:31 They are lost who deny that they will meet with Allah until, suddenly, the Hour comes upon them, and they cry "Oh, woe to us that we neglected it." They shall bear their evil burdens on their backs. Life in this world is but a pastime and amusement, but best is the mansion in Paradise for those who do their duty! Do you not understand?

9:23 Oh, Believers, do not make friends of your fathers or your brothers if they love unbelief above Islam. He who makes them his friends does wrong. Say: If your fathers, and your sons, and your brothers, and your wives, and your kin-folks, and the wealth which you have gained, and the merchandise that you fear you will not sell, and the dwellings in which you delight—if all are dearer to you than Allah and His Messenger and efforts on His Path, then wait until Allah's command comes to pass. Allah does not guide the impious.

3:28 Believers should not take unbelievers as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

3:117 Believers! Do not become friends with anyone except your own people. The unbelievers will not rest until they have corrupted you. They wish nothing but your ruin. Their hatred of you is made clear by their words, but even greater hatred is hidden within their hearts. We have made Our signs clear to you. Therefore, do your best to comprehend them.

4:89 They would have you become unbelievers like them so you will all be the same. Therefore, do not take any of them as friends until they have abandoned their homes to fight for Allah's cause. But if they turn back, find them and kill them wherever they are. Do not take any of them as a friend or a helper except those who seek asylum among your allies and those who come to you because their hearts have forbidden them from fighting against you or their own people. If it had been Allah's will, He would have given them power over you so they would have certainly fought you. Therefore, if they leave you and do not wage war against you and seek peace with you, Allah commands you not to injure them.

4:138 Warn the hypocrites that torturous punishment awaits them. The hypocrites take unbelievers as friends rather than believers. Do they look for honour at their hands? Truly all honour belongs to Allah.

4:144 Believers! Do not take unbelievers as friends over fellow believers. Would you give Allah a clear reason to punish you?

60:1 Oh, you who believe, do not take My enemy and yours for friends by showing them kindness. They reject the truth that has come to you. They drive out the messengers and yourselves because you believe in Allah, your Lord. If you continue to fight for Allah's cause [jihad] and from a desire to please Me, would you show them kindness in private? I know best what you conceal and what you reveal. Whoever does this among you has already strayed from the right path.

60:13 Oh, Believers, do not enter into friendship with those against whom Allah is angered. They have despaired of the hereafter, even as the unbelievers despair of those who are in graves.

5:57 Oh, you who believe, do not take those who have received the Scriptures [Jews and Christians] before you, who have scoffed and jested at your religion, or who are unbelievers for your friends. Fear Allah if you are true believers. When you call to prayer, they make it a mockery and a joke. This is because they are a people who do not understand.

30:58 In this Koran We have used every kind of parable, but if you bring any sign to them, the unbelievers will say, "You are only saying lies." This is how Allah seals up the hearts of those who have no knowledge. So be patient. Surely Allah's promise is true. Do not let those who have no firm beliefs unsettle you.

46:1 HA-MIM. This Scripture is revealed by Allah, the powerful, the wise. We have created the heavens and the earth and everything between them in truth and for a fixed term, but the unbelievers ignore the warnings.

28:85 He who sanctioned the Koran for you [Mohammed] will certainly bring you home [to Mecca] again. Say: My Lord best knows who brings guidance and who is in error.

28:86 You never expected that the Book would be given to you except as a mercy from your Lord. So do not lend support to the unbelievers. Do not let them divert you from the signs of Allah after they have been sent down to you, but invite men to your Lord, and do not be in the company of unbelievers. Do not call on any other god with Allah. There is no god but Allah. Everything perishes except Him. Judgment is His, and you will return to Him .

31:6 There are men who engage in idle tales [A Persian story-teller in Mecca said that his stories were better than Mohammed's] without knowing, and they mislead others from the way of Allah and turn it to scorn. There will be a shameful punishment for them. When Our signs are revealed to him, he turns away in arrogance as if he had not heard them, as though there were deafness in his ears. Give him tidings of a terrible punishment. Those who will believe and do good works, will enjoy the Gardens of Bliss, where they will abide forever. It is Allah's true promise, and He is mighty and wise.

31:10 He created the heavens without pillars that can be seen and put mountains firmly on the earth so that they would not move. He scattered over it animals of every sort. He sent down rain from the heavens and caused every kind of noble plant to grow. This is the creation of Allah. Now show me what others beside Him have created. The wrongdoers are in obvious error.

7:59 We sent Noah to his people, and he said, "Oh, my people, worship Allah. You have no other god but Him. I fear for you the punishment of a dreadful day."

7:60 The chiefs of his people said, "We clearly see that you are in error."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

7:61 He said, "There is no error in me, my people, I am a messenger from the Lord of the worlds. I bring to you the messages of my Lord and offer you good advice for I know from Allah what you do not know. Do you wonder why a warning comes to you from your Lord through a man among you? It is so you will guard against evil and receive His mercy."

7:64 But they rejected him, so We saved him and those who were with him in the ark, and We drowned those who rejected Our signs for they were a blind people.

7:103 After them We sent Moses with Our signs to Pharaoh and his nobles, but they rejected them. See what was the end of those who made mischief! And Moses said, "Oh, Pharaoh, I am a messenger from the Lord of the worlds. I have no right to speak anything but the truth about Allah. Now I come to you with clear proof of my mission from your Lord, so let the Children of Israel leave with me."

7:106 Pharaoh said, "If you have come with a sign, let me see it if you are telling the truth."

7:107 So Moses threw down his rod, and it was clearly a serpent. Then he drew his hand from his bosom, and it was clearly white [with leprosy] to the onlookers.

7:109 The nobles of Pharaoh's people said, "This is a knowing sorcerer. He plans to expel you from your land. What do you advise be done?"

7:111 They said, "Put him and his brother off awhile, and send the collectors to your cities so they can bring every skilled sorcerer to you."

7:113 And the sorcerers came to Pharaoh. They said, "We will surely be rewarded if we win."

7:114 He said, "Yes, and you will certainly be brought nearest to me."

7:115 They said, "Oh, Moses! Will you throw down your rod first, or will we throw down ours?"

7:116 Moses said, "Throw yours down." And when they had thrown them down, they bewitched the people's eyes, and frightened them with a great feat of magic. Then We spoke to Moses, "Throw down your rod," and it devoured the lies they told. So the truth was

established, and all that they had done proved in vain. They were vanquished on the spot and were made to look small.

7:120 And the magicians fell down prostrate in adoration saying, "We believe in the Lord of the worlds, the Lord of Moses and Aaron."

7:123 Pharaoh said, "Do you believe in him before I give you permission? This is surely a trick you have devised in my city in order to drive out its people, but you will soon see what will happen.

7:124 I will cut off your hands and feet on opposite sides then will crucify you altogether."

7:125 They said, "We return to our Lord, and you [the Pharaoh] will take revenge on us because we believed the signs of our Lord when they came to us. Lord, give us your constancy and patience that we may die as Muslims."

7:127 The elders of Pharaoh's people said, "Will you leave Moses and his people to spread corruption in our land and forsake you and your gods?" He said, "We will slay their male children and spare their females. Then they will submit."

7:128 Moses said to his people, "Ask for help from Allah, and patiently wait for the earth is Allah's, and He will give it as an inheritance to whomever He pleases. And the righteous will inherit Paradise."

7:129 They said, "We were persecuted before you came to us and since you have been with us." Moses said, "It may be that your Lord will destroy your enemy and make you rulers in the land so He will see how you act."

7:130 We have already punished Pharaoh's people with years of droughts and scarcity of food that they might learn. When good fell to them they said, "This is due to us, " but if evil came to them, they said it was due to the evil omens of Moses and his people. In truth, their evil omens were from Allah, but most of them do not know.

7:132 They said to Moses, "Whatever sign you bring to bewitch us, we will not believe in you." So We sent them the flood, the locusts, the lice, the frogs, and the blood. All were clear signs, but they were an arrogant and sinful people. Each time any plague fell on them, they said, "Oh, Moses, pray for us to your Lord because you have a promise from Him. If you remove the plague, we will truly believe you, and we will let the Children of Israel leave with you."

7:135 But every time We removed a plague from them, they broke their promise when the time Allah granted them was over. Therefore, We took vengeance on them. We drowned them in the sea because they rejected Our signs and did not take warning from them. And We gave to the people who were considered weak the lands in the east and the west with Our blessings. The promise of the Lord

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

was fulfilled for the Children of Israel because of their patience and constancy, and We destroyed the great works and the buildings of Pharaoh and his people.

7:138 And We took the Children of Israel across the sea, and they discovered people who worshipped idols. They said, "Oh, Moses, make us a god like the gods they have." He said, "You are an ignorant people. As for these people, their practices will be destroyed. What they are doing is in vain. Should I seek a god other than Allah for you when it was Allah who favored you above all other nations?"

7:141 And remember when We rescued you from Pharaoh's people, who punished you with dreadful suffering, slaughtering your male children and sparing your daughters? That was a great trial from your Lord. We appointed a term with Moses of thirty nights of solitude, which We completed with ten other nights so that his whole time with his Lord amounted to forty nights. And Moses said to his brother Aaron before he went up, "Take my place among my people, do right, and do not follow the way of sinners."

7:143 When Moses came at Our set time and his Lord spoke with him, he said, "Oh, Lord, show yourself to me so I may look upon you." Allah said, "You cannot bear to see me, but look up on the mountain, and if it remains firm in its place, then you will see Me." And when Allah manifested Himself to the mountain it turned it to dust, and Moses fell down senseless. And when he recovered he said, "Glory be to You! I turn to you to repent, and I am the first of the believers."

7:144 Allah said, "Oh, Moses, I have chosen you above all men. Take My words and make them known. Be one of the grateful." And We wrote on the tablets for him about laws concerning all matters, both commanding and explaining all things. We said, "Take a firm hold of these, and command your people to take the right path, which is written here. Soon I will show you the homes of the wicked. I will turn away from the arrogant. If they see every sign, they will not believe them. If they see the true path, they will not take it, but if they see the path of error, they will take it. They rejected Our signs and failed to take the warning. Those who reject Our signs and the coming of Judgment Day will be rewarded for what they have done."

7:148 During his absence, the people of Moses chose for worship a calf made of their gold ornaments and believed they heard it make a comforting sound. They did not see that it could not speak to them nor lead them. They worshiped it and became wrongdoers. They repented when they saw their error and said, "If Our Lord does not show mercy and forgive us, we will perish."

7:150 When Moses returned to his people, angry and grieved, he said, "You have done evil in my place during my absence. Do you wish to hasten the judgment of Allah? He threw down the tablets and seized his brother by the head dragging him to him. Moses said, "Son of my mother, the people judged me weak and almost killed me. Do not make my enemies rejoice over me or place me among the wrong doers." Moses said, "Oh, Lord, forgive me and my brother, let us enter into Your mercy for You are the most merciful of the merciful."

7:152 Those who took the calf as a god will receive the wrath of the Lord and humiliation in this present life. This is how We repay those who deceive Allah. But for those who have done evil, then afterwards repent and believe, the Lord will be forgiving and merciful.

7:154 And when the anger of Moses was calmed, he took up the tablets. In their writing was guidance and mercy for those who fear their Lord. And Moses chose seventy of his men for Our meeting. When the earth trembled, he said, "Oh, my Lord, if it had been your will, You could have destroyed them and me before this time. Will You destroy us for the deeds of the foolish ones among us? It is Your trial alone. With it, You will mislead whom You wish and guide whom You wish to the right path. You are our protector. Forgive us and have mercy on us because You are the best of those who forgive.

7:156 Ordain for us what is good in this world and in the world to come because we have turned to You." Allah said, "I punish those I desire, but My mercy embraces all things, and ordain mercy for those who do right, and pay the poor tax, and believe in Our signs.

28:1 TA. SIN. MIM. These are the signs that make the Book clear. We will tell you portions of the story of Moses and Pharaoh in truth for the teaching of the believers.

28:4 Now Pharaoh lifted himself in the land and divided his people into classes. He persecuted the lowest class by slaying their male children, but He let their females live. He was an evil tyrant.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

28:5 We desired to show favor to those who were oppressed in the land, to make them spiritual leaders, to make them heirs, and to give them the land. We desired to punish Pharaoh and Haman and their warriors with a scourge that they feared.

28:7 We inspired the mother of Moses saying, "Suckle your child, and if you fear for him, launch him into the river, and do not fear, nor grieve, for We will bring him to you and make him one of the messengers."

28:8 Then the Pharaoh's family took him up from the river though, he was to be an enemy and a sorrow to them, for Pharaoh, Haman, and their hosts. Pharaoh's wife said, "He is a joy to me and you. Do not kill him. He will be useful to us, or we may adopt him as a son." But they did not know what they were doing.

28:10 The heart of Moses's mother became empty, and she nearly claimed him back as her son, but We strengthened her heart so that she might be a believer. She said to his sister, "Follow him," and she watched him from afar so they did not know it.

28:12 And We caused him [the baby Moses] to refuse the nurses' breasts, until his sister came and said, "Should I show you a family of a house that will rear him for you and will be careful of him?" So We restored him to his mother, so she would be comforted and might not grieve and might know that the promise of Allah was true. But most men do not know. And when he had reached maturity and had become a man, We bestowed wisdom and knowledge on him. In this way We reward the righteous.

28:15 He entered the city unnoticed, and he found two men fighting. One was of his own race, the other was of his enemies' race. The Jew asked Moses for his help against their enemy, and Moses struck the Egyptian with his fist and killed him. He [Moses] said, "This is a work of Satan, for he is an enemy, a manifest misleader."

28:16 He said, "Oh, my Lord, I have wronged my soul; forgive me." So Allah forgave him, for He is forgiving and merciful.

28:17 He said, "Lord, because you showed me this grace, I will never again help the wicked."

28:18 Moses was in the city at noon, fearful and vigilant. When the man he had helped the day before cried out to him again for help, Moses said to him, "You are plainly a quarrelsome man." And when Moses decided to lay hands on the man who was an enemy to the Jews, the man said to him, "Oh, Moses, will you kill me as you killed that man yesterday? You desire only to become a tyrant in this land and not to become a peacemaker."

28:20 But a man came running up from the farthest end of the city. He said, "Oh, Moses, the chiefs consult together to slay you, so leave. I counsel you as a friend."

28:21 So he left in fear and vigilance. He prayed, "Oh, Lord, deliver me from the unjust people." When he turned towards Midian, he said, "Maybe my Lord will guide me in an even path."

28:23 When he arrived at the water of Midian, he found a company of men watering their flocks, and he found beside them two women keeping back their flocks. He said, "What is the matter?" They said "We cannot water our flocks until the shepherds have driven off their flocks. Our father is very old."

28:24 So Moses watered their flocks for them then retired to the shade and said, "Oh, my Lord, I am in need of any good [a wife] you will send me."

28:25 One of the two women came back to him, walking bashfully. She said, "My father calls you so he may reward you for watering our flocks for us." When Moses came to him and had told him his story, the old man said, "Do not fear. You have escaped from an unjust people."

28:26 One of the two women said, "Oh, my father, hire him for the best man you can hire is strong and trustworthy."

28:27 He said to Moses, "I intend to marry you to one of my two daughters if you will be my hired servant for eight years, and if you fulfill ten, it will be of your own free will for I do not wish to make it hard for you. You will find me, if Allah wills, one of the righteous."

28:28 Moses said, "This will be an agreement between me and you. Whichever of the two terms I fulfill, there will be no injustice to me. Allah is witness of what we say."

28:29 So when Moses had fulfilled the term and was traveling with his family, he saw a fire on the mountain side. He said to his family, "Wait here for I see a fire. I may bring you tidings from it or a brand from the fire to warm you."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

28:30 When he came up to the fire, a voice cried to him from the right side of the valley from a tree in the sacred hollow: "Oh, Moses, I am Allah, the Lord of the worlds. Throw down now your staff." When he saw it move as though it were a serpent, Moses retreated and fled and did not return. "Oh, Moses, draw near and do not fear, for you are in safety," cried the voice.

28:32 Put your hand into the bosom of your robe, and it will come out white [like a leper's], but unharmed, and draw your hand close to your side to guard against fear. These will be two signs from your Lord to Pharaoh and his nobles for they are a sinful people."

28:33 Moses said, "Oh, my Lord, I have killed one of them, and I fear that they will kill me, and my brother Aaron is more eloquent in speech than I am. Send him with me as a helper and to make good my cause for I fear they will accuse me of falsehoods."

28:35 He said, "We will strengthen your arm with your brother, and We will give you both authority, and they will not equal you in Our signs. You two and those who follow you will win the day."

28:36 When Moses came to them with Our clear signs they said, "This is nothing but a magical device. We never heard the like among our fathers of old." And Moses said, "My Lord knows best who brings guidance from Him and who will be repaid in Paradise. It is certain that the wicked will not prosper."

28:38 Pharaoh said, "Oh, nobles, you have no other god that I know of but me, so Haman, kindle a fire for me to bake bricks of clay, and build me a tower that I may climb up to the god of Moses for I think he is a liar."

28:39 He and his hosts were unjustly arrogant in the land. They thought that they would not have to return to Us. So We seized him and his hosts and cast them into the sea. See what was the end of the wrongful doers? And We made them leaders who call to the Fire of Hell, and on Judgment Day, they will not be helped. We made a curse to follow them in this world, and on Judgment Day they will be among the despised.

28:43 We gave the book of the Law to Moses for man's enlightening, guidance, and mercy after We destroyed the former generations so they would be mindful.

28:44 And you were not on the western slope of Sinai when We revealed the commandments to Moses, nor were you one of the witnesses. But We raised up generations after Moses and lengthened their days. Nor did you dwell among the Midians [a city on the Red Sea] reciting Our signs, but We kept sending messengers to them. And you were not on the slope of Sinai when We called to Moses, but it is of the mercy of your Lord that you warn people who have never had a warner come to them, so they may be mindful. If We had not sent you and had a disaster happened as a result of their own deeds, they might say, "Oh, our Lord, why have you not sent a messenger to us? Then we would have followed your signs and have been of the believers."

40:23 We had sent Moses of old with Our signs and with clear authority to Pharaoh, and Haman, and Karun, and they said, "Sorcerer, impostor."

40:25 When he brought the truth to them from Us, they said, "Slay the sons of those who believe as he does, and spare their females," but the plots of the unbelievers only end in failure.

40:26 Pharaoh said, "Leave me alone to kill Moses, and let him call on his Lord. I fear that he will change your religion or cause mischief in the land."

40:27 Moses said, "I take refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning."

40:28 And a believer from the Pharaoh's family, who had hidden his faith said, "Will you kill a man because he says, 'My Lord is god,' when he has already come to you with clear signs from your Lord? If he is a liar, the burden of the lie is on him, but if he is a man of truth, part of what he warns will fall upon you. Allah does not guide wrongdoers and liars. Oh, my people, today the kingdom is yours; you are the eminent of the earth, but who shall defend us from the vengeance of Allah if it should come to us?" Pharaoh said, "I only show you what I think, and I will only guide you in a right way."

40:30 Then the man who believed said, "Oh, my people, I truly fear for you the like of the day of disaster of the people of old. A plight like that of the people of Noah and Ad [an ancient people of southern Arabia] and Thamud [the people of a ruined Nabatean city near Medina] and of those after them. Yet Allah never wants injustice for his servants. And, Oh, my people, I indeed fear for you the day of summoning, the day when you will turn your back and flee. You will not have a protector in Allah. Whomever Allah leads astray, there will be no guide for him."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

40:34 Joseph came to you with clear signs, and you continued to doubt the message which he gave to you until when he died, you said, "Allah will not send a messenger after him." This is how Allah misleads the doubters and wrong doers. They who dispute the signs of Allah without authority having reached them are greatly hated by Allah and the believers. So Allah seals up every arrogant, disdainful heart.

40:36 And Pharaoh said, "Oh, Haman, build a tower for me so I can reach the roads—the roads of the heavens—and may mount to the god of Moses, for I think he is a liar." So the Pharaoh made his evil deed to seem fair to himself, and he turned away from the path of truth, but the plot of Pharaoh ended only in his ruin.

40:38 The believer said, "Oh, my people, follow me; I will lead you to the right course. Oh, my people, this present life is only a passing joy, but the life to come is the life that will last. Whoever has committed evil will be paid back in like, while he who does things that are right, whether male or female, and is a believer will enter the Garden. They will be given abundance without measure. And, Oh, my people, how strange that I call you to salvation, while you call me to the Fire. You invite me to deny Allah and to join with Him gods of whom I know nothing, but I invite you to the mighty, the forgiving. No doubt you call me to one who has no claim in this world or the Hereafter and that we will return to Allah. The wrongdoers will be the companions of the Fire. Soon you will remember what I say to you. I entrust my affair to Allah, who watches over His servants."

10:71 Tell them the history of Noah when he said to his people, "Oh, my people, if my stay and my reminding you of the signs of Allah are grievous to you, I still trust Allah. So choose a course of action—you and your false gods. Do not let your plans be uncertain to you. Then come to some decision about me, and do not delay. If you turn your backs on me, I ask no reward from you. My reward is with Allah alone, and I am commanded to submit to Allah's will." But they treated him as a liar, and We rescued him and those with him in the ark, and We made them to inherit the earth while We drowned those who rejected Our signs. See what was the end of those who were warned?

10:74 Then after him, We sent messengers to their peoples, and they brought them clear signs, but they would not believe in what they had denied earlier. So We seal up the hearts of the transgressors. After them We sent Moses and Aaron with Our signs to Pharaoh and his nobles, but they were arrogant and a guilty people. When the truth came to them from Us, they said, "This is clear sorcery."

10:77 Moses said, "What do you say of the truth when it has come to you, 'Is this sorcery?' but sorcerers will not prosper."

10:78 They said, "Have you come to us to turn us away from the faith of our fathers so that you and your brother will have greatness in this land? We are not going to believe in you."

10:79 Pharaoh said, "Fetch me every skilled magician." When the magicians arrived, Moses said to them, "Cast down what you have to cast."

10:81 And when they had cast them down, Moses said, "What you have brought is sorcery, and Allah will render them vain. Allah does not uphold the work of mischief-makers. Allah will verify the truth by his words, though the guilty may be averse to it." And none believed in Moses except some of the children of his people because they feared that Pharaoh and his nobles would persecute them. Pharaoh was a tyrant in the land and one who committed excesses.

10:84 And Moses said, "Oh, my people, if you believe in Allah, put your trust in Him and submit."

10:85 They said, "In Allah we put our trust. Oh, our Lord, do not make us subject to the persecution of unjust people, and deliver us by Your mercy from the unbelieving people."

10:87 Then We revealed to Moses and to his brother this message: "Provide houses for your people in Egypt, and in your houses, places of worship and proclaim good tidings to the believers."

10:88 And Moses said, "Oh, our Lord, You have given the Pharaoh and his nobles splendor and riches in this present life. Oh, our Lord, they do lead people astray from Your way. Oh, our Lord, destroy their riches, and harden their hearts so they do not believe until they have seen the painful doom."

10:89 Allah said, "Your prayer is heard, Moses and Aaron. Keep to the straight path, and do not follow the path of those who have no knowledge."

10:90 We led the Children of Israel through the sea, and, due to spite and tyranny, Pharaoh and his hosts followed them until they drowned. Pharaoh said, "I believe there is no god but He in whom the Children of Israel believe, and I submit to Him."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

10:91 "Yes now, but just a little while before you were rebellious and one of the wrongdoers. But this day We will rescue you and your body so that you may be a sign to those who will come after you, but truly, most men disregard Our signs."

10:93 We settled the Children of Israel in a beautiful home and provided them with good things, but they fell into disagreements when the knowledge (the Law) came to them. The Lord will decide between them on Resurrection Day concerning their differences.

11:25 We sent Noah to his people, and he said, "I come to you with a clear warning that you worship no one but Allah. I fear you will receive the punishment of a grievous day." Then the chiefs of the unbelievers among Noah's people said, "You are only a mortal like ourselves, and we see that your only followers are the dumbest among us who are quick to judge. We do not see in you anything that excels above our own abilities. No, we think you are a liar."

11:28 Noah said: "Oh, my people, see if I have a clear revelation from my Lord and whether He has sent mercy to me, which has been made unclear to you. Can we force you to accept it if you are against it? Oh, my people, I do not ask for riches: my reward is of Allah alone, and I will not drive away those who believe because they will meet their Lord, but I see that you are an ignorant people. Oh, my people, who would help me against Allah if I were to drive them away? Will you not consider? I do not tell you that I have the treasures of Allah, nor do I say, 'I know the things unseen,' nor do I say, 'I am an angel,' nor do I say of those you hold with scorn, 'Allah will not bestow good things on them.' Allah knows best what is in their minds for then I would be one of the unjust."

11:32 They said: "Oh, Noah, you have already disputed with us and lengthened the disputes. Bring what you threaten to us if you are telling the truth."

11:33 He said, "Only Allah will bring it to you at His sole pleasure, and you will not escape. No, my advice will be of no profit to you if Allah desires to mislead you. He is your Lord, and to Him you will return."

11:35 Do they say, "This Koran is his own invention?" Say: If I have invented it, my guilt will be on me, but I am clear of that guilt.

11:36 It was revealed to Noah: "None of your people will believe, except the ones who already believed, so do not be grieved at their doings. Build the Ark under Our eyes and after Our revelation, and do not plead with Me for those who are unjust, for they are to be drowned."

11:38 So he built the Ark, and whenever the chiefs of his people passed by, they laughed at him. He said, "If you laugh at us, we truly will laugh at you, even as you laugh at us." In the end you will know who will receive a punishment that will shame him, and who will receive a lasting doom.

11:40 Then our sentence came to pass, and the earth's surface gushed water. We said, "Carry two of every kind into it—male and female, and your family, except those who are doomed, and the true believers." But only a few believed with him.

11:41 He said, "Embark on the Ark. In the name of Allah, be its sailing and its anchoring. For my Lord is right-forgiving and merciful." The Ark moved on with them amid waves like mountains, and Noah called to his son—for he had stayed behind—"Leave with us, Oh, my child, and do not be with the unbelievers." He said, "I will go to a mountain that will secure me from the water." Noah said, "No one will be secure from the decree of Allah this day except him on whom He will have mercy." And the waves passed between them, and he was drowned.

11:44 And it was said, "Oh, earth, swallow your water. Oh, clouds, stop the rain." and the water subsided, and the decree was fulfilled. The Ark rested upon Al-Djoudi, and a voice said, "Away with the tribe of the wicked."

11:45 Noah called on his Lord and said, "Oh, Lord, surely my son is of my family, and your promise is true, and you are the most just of judges."

11:46 Allah said, "Oh, Noah, he is not of your family because he was a wrongdoer. Do not ask of Me that which you do not know. I warn you so that you will not become one of the ignorant."

11:47 He said, "Oh, my Lord, I do seek refuge in You for fear that I will ask a question of which I have no knowledge. Unless You forgive me and have mercy on me, I will be one of the lost."

11:48 It was said to him, "Oh, Noah, descend with peace from Us and with blessings on you and on the people who will be born from those with you. As for other people, We will let them enjoy the things in this world, but afterwards, We will send them a grievous punishment."

11:49 This is one of the secret stories that We reveal to you. No one knew the story before this. Be patient, for the end is for those who fear Allah.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

28:48 Yet when the truth came to them [the Meccans] from Us they said, "Why is he not given what was given to Moses?" Did they not reject what was given to Moses? They said, "Two works of sorcery [the Torah and the Koran] that helped each other, and we disbelieve them both."

28:49 Say: Then bring a Book from Allah that will be a better guide than this so I may follow it if you speak the truth. If they do not answer you, then know that they are following their own lusts. Who is more widely astray than he who follows his own desires without guidance from Allah? Allah does not guide the wicked. And now We have caused our word to reach them so they may be warned. Those [some of the Jews] to whom We gave the Scriptures before do believe in it [the Koran]. When it is recited to them they say, "We believe in it for it is the truth from Our Lord. We were Muslims before it came."

28:54 They will receive their reward twice because they suffered with patience, repelled evil with good, and gave to charity out of that which We provided them.

7:159 And among the people of Moses there is a certain number who guide others with truth and establish justice. And We divided them into twelve tribes, or nations, and We inspired Moses when the people asked for drink, saying, "Strike the rock with thy staff," and from there gushed twelve springs, and each tribe knew its own place for water. We gave them clouds to shade them, and sent manna [food from heaven] and the quails to them. "Eat the good things We have provided you." They did no harm to Us, but they did injure themselves [when they stored the manna instead of trusting that more would be furnished the next day].

7:161 When it was said to them, "Live in this town and eat wherever you wish and speak with humility and enter the gate in humility. We will forgive you wrongs, and We will give more to those who do good." But those who did wrong among them changed that word [the Jews made a pun and changed hittat, absolution, to habbat, grain] into another that had been told to them, so We sent them a plague for their wrong doings.

7:163 Ask them about the town that stood by the sea, how the Jews broke the Sabbath. Their fish came to them on their Sabbath day appearing on the surface of the water. But during the work week there were no fish to catch. So We made a trial of them for they were evildoers. And when some of them said, "Why do you preach to those whom Allah is about to destroy or chastise with awful doom?" They said, "To do our duty for the Lord so that they may be able to ward off evil."

7:165 When they disregarded the warnings that had been given to them [not to work on the Sabbath], We rescued those who had forbidden wrongdoing, and We punished the wrongdoers for their transgressions. But when they persisted in what they had been forbidden, We said to them, "Be as apes, despised and loathed." [The Jews were changed into apes.]

7:167 Then the Lord declared that until Resurrection Day, He would use others to punish the Jews, for the Lord is quick to punish, and most surely is He forgiving and merciful. And We sent them out on the land as separate nations. Some of them were righteous and some were not. We have tried them with prosperity and adversity in order that they might return to Us.

7:169 After them came an evil generation. They inherited the Scriptures [the Torah], but they chose the pleasures of this world saying, "Everything will be forgiven us." If similar vanities came to them again, they would seize them again. But did they not accept a promise through the Scripture that they would not speak anything of Allah but the truth? And they have studied what is in the Book [Koran], but the home in the hereafter is for those who fear Allah. Do you not understand? And for those who keep the Scriptures and keep regular prayer, We will not waste the reward of the righteous. When We shook the mountain over them, as if it were a covering, and they thought it was going to fall on them, We said "Hold fast to what We have given you, and remember what is in it so you may guard against evil."

46:4 What are you thinking when you worship other gods? Show me which part of earth or heaven they created. Bring me their revelations if you are telling the truth. And who is more mistaken than he who calls on gods who will have no answers until the Resurrection? And on Judgment Day he will become enemies with them [his false gods] and deny that he worshipped them.

46:7 And when We clearly reveal the truth to the unbelievers, they say it is surely magic and sorcery. Or they say "He has invented it." Say: If I have invented it, then you will obtain not one blessing for me from Allah. He knows what is between me and you, and He is forgiving and merciful.

46:9 I am not Allah's first messenger, nor do I know what He will do with me and you. I follow what is revealed to me through inspiration, and my charge is to warn you [the Meccans]. What do you

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

think? This Scripture is from Allah, and you reject it, and a witness [a Jew, Bin Salama] from the Children of Israel testifies that he has seen earlier scripture like it and believes it, while you proudly show scorn. Surely, Allah does not guide the unjust.

46:11 But the unbelievers say, "If the believers' scriptures were true, we would have had them first." And they refuse the scriptures; they say they are a legend, a lie.

46:12 Before this Book [the Koran] was the book of Moses, a rule and a mercy. This book confirms in Arabic the warning to the unjust and the good tidings to the just.

6:124 So We have placed wicked ringleaders in every city to scheme there, but they only plot against themselves, and they do not realise it. And when a sign comes to them they say, "We will not believe until we receive one like those that Allah's messengers received." Allah knows best where to place His message. The unbelievers will be disgraced when they receive their punishment for their scheming.

6:125 For those whom Allah intends to guide, He will open their hearts to Islam. But for those whom He intends to mislead, He will make their hearts closed and hard, as though they had to climb up to the heavens. Thus does Allah penalize the unbelievers. And this is the right way of your Lord. We have detailed Our signs for those who will listen and see. They shall have an abode of peace with their Lord. He will be their protecting friend because of their works.

6:128 One day He will gather them all together and say, "Oh, jinns, you took away a great part of mankind." And their friends among men will say, "Oh, Lord, some of us profited by others, but we have arrived at our appointed term, which You had set for us." He will say, "The Fire is your home where you will abide forever, as long as Allah wills." The Lord is wise and knowing. So We let the wrongdoers turn to each other because of their works.

6:130 Oh, race of jinn and mankind, were there not messengers among you giving you my warning of the meeting of this your day? They shall say, "We testify against ourselves." This world's life deceived them, and they will testify against themselves that they were unbelievers.

6:131 The messengers were sent because the Lord would not destroy the unbelievers' cities until they were warned of their negligence.

You Fear Any besides Allah?

16:45 Are the people who plan evil actions sure that Allah will not cause the earth to swallow them or that punishment might not catch up to them from an unknown source? Or will Allah seize them while they are on a journey leaving them with no escape. Or might He cause them to waste away? Your Lord is Compassionate and Merciful.

16:48 Do they not consider that Allah has created their very shadows that move to the right and the left, bowing to Allah in the most humble manner? All creatures in the heavens and the earth bow down only to Allah. The angels bow too because none are arrogant before their Lord. They all fear Allah, high above them, and they do everything they are commanded.

16:51 Allah has said, "Do not worship two gods. There is only one Allah. Fear Me, and Me only. You should be afraid. Everything in the heavens and the earth belong to Him, and to Him constant obedience is due. Will you fear any besides Allah?

11:103 Here is a true sign for him who fears the punishment of the hereafter. That is a day on which mankind will be gathered together; that will be a day that is witnessed by all creatures. We only delay it until an appointed time. When that day comes, no one will speak a word but by permission of Allah. Of those gathered, some will be miserable and others blessed. The wretched ones will be in the Fire, and there will be sighing and moaning for them. They will abide there as long as the heavens and earth will last unless your Lord pleases otherwise. Your Lord does what He chooses.

11:108 As for the blessed ones—their place will be in the Garden. They will abide there as long as the heavens and the earth will last, a gift that will never end. Do not have doubts, therefore, concerning what these men worship. They worship only as their fathers worshipped before them. We will surely pay them back their portion with nothing lacking.

11:110 We gave Moses the Torah, but differences arose there. If your Lord had not decreed a delay in judgment, it would have been judged between them [Jews] then, but your people also have grave doubts about the Koran.

14:42 Do not think that Allah is unaware of the deeds of the wicked. He only gives them relief until the day when all eyes will stare up with terror. They will run forward in fear with their heads raised, their gaze riveted, and their hearts vacant. Warn men of the day when the punishment will overtake

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

them and when the evildoers will say, "Oh, our Lord, give us relief for just a while longer. Then we will answer Your call and follow Your messengers." Did you [the unbelievers] not once swear that there would be no end for you?

14:45 Yet you dwell in the homes of those who wronged their own souls [the ruined cities of Ad, Thamud and others], and We made it clear to you how We dealt with them, and We held them up to you as examples. They plotted mighty plots, but Allah knew their plots, though their plots were powerful enough to move the mountains.

14:47 Do not think that Allah will fail his promise to his messengers. Allah is mighty and vengeful. On the day when the earth will be changed into another earth, and so will the heavens, men will come to Allah, the one, the victorious. You will see the wicked on that day linked together in chains, their garments of tar pitch, and faces covered with Fire that Allah may reward every soul as it deserves. Allah is prompt to reckon.

14:52 This is a message for mankind so that they may be warned and know that He is the only god, and men of understanding should take heed.

34:22 Say: Call upon your gods, beside Allah. They do not possess the weight of an atom in the heavens or earth nor do they have any share in either, nor is any of them a helper to Allah. No one can intercede for Allah unless He permits it. Until the time when fear is removed from their hearts, they will say, "What does your Lord say?" They will say, "The truth, and He is the high, the great."

34:24 Say: Who gives you sustenance from the heavens and the earth? Say: Allah. And either we or you have guidance, or we are in grave error. Say: You will not be asked what our faults are nor will we be questioned about your actions. Say: Our Lord will bring us together. He will judge between us in justice for He is the judge and the knowing.

34:27 Say: Show me those you have idolized besides Him. You cannot. He is Allah, the exalted in power and the wise. We have sent you [Mohammed] to mankind to bring good tidings and to warn them, but most men do not understand. And they say, "When will this promise come to pass if you are telling the truth?" Say: Yours is the promise of a day, which you cannot retard for an hour, nor hasten.

34:31 The unbelievers say, "We will not believe in this Koran nor in the Books which came before it." If you could see when the wrongdoers will stand before their Lord, blaming each other. Those who were despised will say to those who were proud, "If it were not for you, we would have been believers." Then the proud ones will say to the weak, "Was it we who kept you away from the guidance once it reached you? No, but you are guilty."

34:33 And the weak will say to the proud ones, "No, but it was a plot of yours by night and by day. You ordered us to disbelieve in Allah and praise others besides Him." And they will proclaim their repentance after they have seen the punishment. We will put yokes on the necks of the unbelievers. They will be rewarded for what they have done. We have never sent a warner to any city without the wealthy ones saying, "We do not believe the message you have sent." They said, "We are more abundant in riches and in children; we cannot be among the punished."

34:36 Say: My Lord can be liberal or sparing in his giving, but most men will not acknowledge it. It is not your riches nor your children that will bring you near to Us. Only those who believe and do good will have a double reward for what they have done, and they will dwell securely in the mansions of Paradise. Those who strive to invalidate Our signs, will be brought to doom.

7:189 It is Allah Who created you from a single person [Adam] and Who brought forth his wife that he might dwell with her. When they are united, she carries a light burden, which goes unnoticed until it becomes heavy. Then they cry to Allah saying, "If You give us a goodly child we vow we will be forever grateful."

7:190 Yet when Allah gives them a goodly child, they praise idols for what Allah has given to them. Allah is exalted above the idols they prefer to Him. Do they truly venerate others who create nothing, while they themselves were created by Him? These others can give no aid nor can they help themselves. If you call them to guidance, they will not obey. It is the same whether you call them or keep silent.

7:194 Those you call on besides Allah are His servants like you are. Call on them then, and let them answer you if you are truthful. Do they have feet to walk with? Do they have hands to hold with? Do they have eyes to see with? Do they have ears to hear with? Say: Call on these god-partners of yours. Then plot against me. Do not delay. My Lord is Allah who revealed the Scripture. He befriends the good. Whoever you call on besides Allah is not able to help you nor can they help themselves. If you

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

call them to guidance, they will not hear you. You see them look towards you, but they do not see. Keep to forgiveness, command what is right, and turn away from the ignorant. And if a suggestion from Satan afflicts you, seek refuge with Allah. He hears and knows all things. Those who guard against evil when thoughts from Satan assault them remember Allah's guidance, and they see clearly. Their brethren plunge them deeper in error and do not cease in their efforts.

7:203 If you do not bring a revelation, they [the Meccans] say, "Why do you not have one?" Say: I only follow that which is inspired by my Lord These are clear proofs from your Lord and guidance and mercy for those who have faith. And when the Koran is read, listen to it with attention and hold your peace that mercy may be shown to you. Remember the Lord humbly within yourself in a low voice in the mornings and the evenings [prayer]. Do not be one of the neglectful ones. Those who are with the Lord are not too proud to serve Him. They celebrate His praises and prostrate themselves before Him.

28:69 Your Lord knows what their hearts conceal and what they reveal. He is Allah. There is no god but Allah. All praise is due to Him in this life and the hereafter. He is the supreme power, and to Him you will be brought back.

28:71 Say: What would you think if Allah should enshroud you with a long night until the day of resurrection? Who besides Allah could bring you light? Do you not hear? Say: Have you thought if Allah should make a perpetual day for you until the day of resurrection? Who besides Allah could bring you the night in which to take your rest? Do you not see? Out of His mercy He has made for you the night so you can rest, and the day so you can see what you need of His bounteous supplies and so you may be grateful.

28:74 One day Allah will call to them and say, "Where are the gods you invented?" We will bring up a witness from every nation and say, "Bring your proofs." Then they will know that the truth is with Allah alone, and the gods of their own devising will desert them.

32:4 It is Allah Who created the heavens and the earth and everything in between in six days before ascending His throne. You have no one besides Allah to protect you. Will you not think about this? He governs all things in the heavens and on earth. At the end of this world, all things will return to Him on a day that will seem to last a thousand years.

32:6 This is He Who knows all things—seen and unseen. He is mighty and merciful and has created all good things. He began creating man from clay then made his seed from a worthless fluid. He shaped him and breathed his Spirit into him and gave him the senses of sight, sound, and understanding. Small thanks do you give.

32:10 And they say, "What? When we have been buried in the ground, shall we really be resurrected?" Yes, but they deny that they will meet their Lord. Say: The angel of death has been put in charge of you and will take your lives. You will be returned to your Lord. If you could only see when the wicked shall hang their heads before their Lord, and say, "Lord, We have seen and heard. Return us to life. We will act righteously because now we are convinced."

32:13 If We had wished, We could have given guidance to every soul. My word will come true: "I will fill Hell with jinns and men together. So taste the evil of your deeds. You forgot that you would have a meeting on Judgment Day. We will forget you. Taste the eternal punishment because of your actions.

32:15 Only they believe in Our signs, who, when they are recited to them, fall down in adoration and celebrate the praises of their Lord, and they are not scornful. They shun their beds to pray to their Lord in fear and hope, and spend charitably from what We have given them.

32:17 No soul knows the hidden delights that are reserved for the righteous. There is a reward for their good deeds. Is the man who believes no better than the man who does not believe? They are not the same. As a reward for their behavior there are Gardens of repose waiting for those who believe and do good works.

32:20 The wicked will live in the Fire. Whenever they try to leave, they shall be forced back, and it will be said to them, "Taste the torment of the Fire, that you used to deny." Certainly, We will cause them to taste the lesser penalty in this life before tasting the supreme penalty so that they may repent and return. And who is more wrong than he who is reminded of the signs of his Lord and who then turns away from them? We will certainly punish the guilty.

45:18 We have now put you on the right path, so follow it, and do not follow the base desires of those who do not know. They cannot help you against Allah. Truly, the wicked are patrons to each

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

other, but Allah is the patron of the righteous. These are obvious proofs for mankind and a guidance and a mercy to those whose faith is strong.

45:21 Do the wicked believe that We will treat them as We do those who believe and do good deeds so that their lives and deaths are equal? They have poor judgment. Allah created the heavens and the earth with truth so that every soul may be repaid for what it has earned and so none of them are wronged.

45:23 What do you think of a person who has made a god of his passions? Allah has purposely allowed him to go astray and has sealed his ears and his heart and has placed a veil over his eyes. Who will guide him after Allah has rejected him? Will you not accept this warning?

45:24 And they say, "There is only this present life. We live and we die, and nothing but time can destroy us. They have no knowledge of this, only speculation. When Our clear signs are recited to them, their only argument is to say, "If you are telling the truth, then resurrect our fathers." Say: Allah gives you life and then causes you to die. He will reassemble you on the Day of Resurrection, there is no doubt about this. However, most men do not know this.

45:27 The kingdom of the heavens and the earth belong to Allah. The liars will perish in the Hour of Judgment, and you will see every nation kneeling, each nation called to its record. It will be said to them, "Today you will be repaid for what you have done; our record speaks only the truth about you. We have written down everything that you have done." For those who have believed and have acted righteously, their Lord will admit into His mercy. This is the ultimate victory.

45:31 But it will be said to those who have rejected Allah, "Were Our revelations never recited to you? But you arrogantly scorned them and so became a guilty people." When it was said, "The promise of Allah is true, and there is no doubt that the Hour is coming," you said, "We do not know what the hour is. We think it is only speculation, and we are not convinced." And the evil consequences of their actions will appear to them, and they will be surrounded by that which they used to mock. And it will be said to them, "Today We will forget you like you forgot your meeting with us, and your home will be the Fire, and no one will be there to help you. This is because you treated Allah's signs as a joke, and the life of this world deceived you." Therefore, on that day there will be no escape from it; and they will not be able to make amends.

45:36 Praise be to Allah, Lord of the heavens and the earth, the Lord of the worlds! To Him belongs the greatness in the heavens and the earth because He is mighty and wise.

13:27 The unbelievers say: Why does his Lord not send a sign down to him? Say: Allah will truly mislead whom he chooses and will guide to Himself those who turn to Him. They believe and their hearts find rest in remembering Allah. Without a doubt all hearts find rest in the remembrance of Allah. Those who believe and do what is right will be blessed and find joy in the end.

13:30 Therefore, We have sent you to a nation before which other nations have passed away so that you may recite Our revelations to them. Nevertheless they deny the merciful Allah. Say: He is my Lord; there is no god but Him. I put my trust in Him, and to Him I will return.

13:31 If there were a Koran that could move mountains, tear the earth apart, or make the dead speak, this would be it! Allah is in command of all things! Do the believers not know that if it had been Allah's will, He could have guided all the people? Disaster will never cease to afflict the unbelievers for their wrongful deeds or to come into their homes until Allah's will is fulfilled. Allah will not fail to keep His promise.

13:32 Many messengers who came before you were mocked. For a long time We allowed the unbelievers to go unpunished, but finally We punished them. Then how terrible was Our punishment!

13:33 Who is it that watches over every soul and knows all its actions? And yet they worship gods other than Allah. Say: Then name them! Would you inform Him of something on the earth that is unknown to Him? Or are these merely meaningless words? Certainly, their lies seem to make sense to the unbelievers because they are kept from the right path. No one can help those whom Allah has sent astray. They will receive punishment in this life, but what is worse is their punishment in the life to come, and they will have no protector against Allah.

13:35 Paradise is promised to those who fear Allah. It is a land watered by flowing rivers where food is plentiful and shade is perpetual. This is the reward for those who fear Allah. But the end of the unbelievers is the Fire. And those to whom We have given the Scriptures [Jews] rejoice in what has been revealed to you, although some groups among you deny a part of it. Say: I am commanded to worship Allah alone and not to regard any as His equal. I call on Him, and to Him I will return.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Therefore, We have revealed this judgment of authority in Arabic. If you were to follow their desires after having received this knowledge, then you would find neither a guardian nor a defender in Allah.

13:38 Messengers were sent before you and were given wives and children, but none of them was able to perform a miracle without the permission of Allah. For every time period there is a Book revealed. Allah will destroy and build up what He pleases for He is the source of revelation.

13:40 Whether We allow you to see the fulfillment of part of our threats or We cause you to die before it takes place, your part is only to spread the message while it is Our part to give out the punishment. Do they not recognize that We take control of their lands and invade its diminishing borders? When Allah makes a decree, nothing can be done to change it, and He is quick at His reckoning. Those who lived before them devised plots as well, but Allah is the master of all plotting. He knows every soul. The unbelievers will come to know for whom the heavenly home is destined. The unbelievers will say, "You are not a messenger of Allah." Say: Allah and whoever has knowledge of the Scriptures is a sufficient witness between you and me.

16:19 Allah knows what you hide and what you admit doing. The false gods you pray to besides Allah have created nothing and were themselves created. They are dead, lifeless, and they do not know when they will be resurrected. Your Allah is the only god. The arrogant do not believe in the afterlife; their hearts refuse to know. Truly Allah knows what they hide and what they admit. He does not love the arrogant.

16:24 When it is said to them, "What has your Lord revealed?" They say, "Ancient myths."

16:25 Let them bear their full burdens on Judgment Day along with some of the burdens of the ignorant whom they have led astray.

16:26 Those that came before them also plotted, but Allah destroyed the foundations of their buildings so that their roofs fell upon them, and they had no idea where their punishment came from.

16:27 On Judgment Day Allah will disgrace them and say, "Where are my equals for whose sake you opposed my guidance?" The knowledgeable will say, "Today the unbelievers are covered in shame and misery. The angels caused them to die while they are doing wrong." The wicked will then try to submit saying, "We did not knowingly do evil." The angels will say, however, "Allah knows what you have done, so enter the gates of Hell to dwell there forever. Evil is the home of the arrogant."

16:30 And it will be said to the righteous, "What has your Lord revealed?" They will reply, "All that is good." There is a good reward in this life for those who do good, and the home of the afterlife is even better. The home of the righteous is indeed excellent: they will enter eternal Gardens with underground rivers, where they will have everything they wish for. This is how Allah rewards the righteous, those whom the angels cause to die when they are doing good. The angels will say, "Peace be to you. Enter the Garden because of what you used to do [doing good]."

16:33 Are the wicked waiting until the angels come, or the Judgment Day? Earlier generations did the same. Allah was not unjust to them; they were unjust to themselves. The evil consequences of their actions caught up to them, and the thing that they mocked surrounded them.

16:35 The idolaters say, "If Allah wished it, we would not have worshipped any except Him, neither ourselves nor our fathers. We would not have forbidden anything without His order." The earlier generations said the same thing. Do Allah's messengers have any duty other than to deliver his Word? It is true that We have sent a messenger to every nation saying, "Serve Allah and shun false gods. Some were guided by Allah, but He will not guide those he confuses. So travel through the land and see what became of the unbelievers."

16:37 If you are worried about their guidance, Allah does not guide those who lead others astray, and they do not have anyone to help them. They swear by Allah that He will not resurrect them after they die. It is a binding promise for Him. Allah will clarify their confusion. Those who do not believe are liars. If We intend something, all We have to do is say, "Be," and it is.

16:41 Those who are oppressed because of their faith and have to flee from their homes [Mecca], We will certainly give them a fine home in this world. Their reward in the afterlife will be even greater. These are the people who are patient and who put their trust in Allah.

11:7 He made the heavens and the earth in six days, and His throne extends over the waters so that He might judge which of you excels in your actions. If you say, "You will be raised again after death," the unbelievers will certainly exclaim, "This is nothing but pure sorcery."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

11:8 If We defer their penalties to some definite time, they will ask, "Why hold it back?" On the day it comes to them, there will be no one to turn it away from them, and the penalty they scoffed at will enclose them in on every side.

11:9 If We cause man to taste Our mercy and then deprive him of it, he becomes despairing, and ungrateful. If We grant him grace after some misfortune befalls him, he will say, "The evils are passed away from me," and he becomes joyous and boastful, but not those who endure with patience and do the things that are right. They will have forgiveness and a great reward.

29:44 Allah created the heavens and the earth in truth. This is a sign to those who believe.

29:47 So it is that We have sent down the Book [Koran] to you [Mohammed]. Those [the Jews] to whom We have given the Book of the law believe in it, and some other Arabians there believe in it. None, save the unbelievers, reject our signs.

29:48 You [Mohammed] were not a reader of the Scripture before this book came, nor did you write one with your right hand. Then the critics could have treated it as a vain thing and doubted it. But it is a clear sign in the hearts of those whom knowledge has reached. None but the unjust reject Our signs. They say, "Why are the signs not sent down to him from his Lord?" Say: The signs are in the power of Allah alone. I am only a plain warner. Is it not enough for them that We have revealed to you the Book to be recited to them? This is a mercy and a warning to those who believe. Say: Allah is witness enough between me and you. He knows all that is in the heavens and the earth. Those who believe in the falsehood and reject Allah—these will be the lost ones.

29:53 They will challenge you to hasten the punishment. If there had not been a season fixed for it, the punishment would have already come upon them. It will come on them suddenly when they are not looking for it. They will ask you to hasten the punishment, but Hell will encompass the unbelievers. One day the punishment shall wrap around them, both from above them and from below them, and Allah will say, "Taste your own doings."

29:56 Oh, My servants who believe, My earth is vast; therefore, serve Me. Every soul will have a taste of death. Then to Us you will return. Those who believe and serve righteousness, We will house in Gardens with palaces, beneath which the rivers flow. They will abide there forever. How good the reward of the workers, those who patiently endure and put their trust in their Lord.

42:13 He has prescribed the same faith to you as that which He commanded to Noah, which We have revealed to you, and which We commanded unto Abraham and Moses and Jesus saying, "Observe this faith, and do not let yourselves be divided." The way is hard for those who worship gods other than Allah. Allah chooses for Himself whoever He wills and guides to Himself those who turn to Him.

42:14 When the knowledge came to them, then they became divided out of jealousy among themselves, and if a decree from the Lord had not gone out about an appointed term, a judgment would have already been made between them. Those who have inherited the Book [Christians] after them are in doubt about it.

42:15 For this reason, call them [Christians] to the faith and stand steadfast as you have been commanded and do not follow their desires. Say: I believe in the Book that Allah has sent down. I am commanded to decide justly between you. Allah is your Lord and our Lord. We have our works and you have your works. There will be no strife between us. Allah will make us all one, and to Him shall we return.

42:16 Their Lord will condemn the disputes of those who argue about Allah after they have acknowledged Him, and they will receive a terrible wrath and severe punishment. It is Allah who has sent down the Book [the Koran] with truth and the law. What will convince you that the Hour may be at hand? Those who do not believe in it wish to speed its coming, but those who do believe in it are afraid because they know it to be the truth. Those who dispute the coming of the Hour are in great error.

42:19 Allah is gracious to His servants. He gives sustenance to those He chooses. He is strong and mighty.

42:20 Whoever desires the harvest of the hereafter, We will give him an increase in his harvest. Whoever chooses the harvest of this world, We will also give him an increase, but he will not have a portion in the life to come. Do they have false gods besides Allah who have established a religion that is not sanctioned by Allah? Had it not been for a decreed respite until the Judgment Day, the matter would have been decided between them. The wrongdoers will have a painful torment. On that day,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

you will see the wrongdoers in fear because of their own works and the burden that will fall on them, but those who believe and do good things will dwell in the meadows of Paradise, and they will have what they desire from their Lord. This is the greatest grace. This is the bounty Allah gives to His servants who believe and do the right things. Say: For this I ask no wage of you, save the love of my kin [other Muslims]. And whoever earns the merit of a good deed, We will have his good increased for Allah is forgiving and grateful.

42:24 Will they say he [Mohammed] has forged a lie against Allah? If Allah pleased, He could seal up your heart, but Allah will wipe out the lie and will confirm the truth by His words for He knows the secrets of all men. He is the One Who accepts repentance from his servants and forgives sins and knows what you do. He listens to those who believe and do the things that are right and increases His bounties to them. As for the unbelievers, they will have a terrible punishment.

10:45 One day, He will gather them all together. It will seem as if they had waited but an hour of the day. They shall recognize one another. Those who denied the meeting with Allah and were not guided aright will perish! Whether We show you some of what We promised or take your soul, all return to Us. Then shall Allah bear witness to what they have done.

10:47 Every people was sent a messenger, and when their messenger comes on Judgment Day, a rightful decision will take place between them, and they will not be wronged. Yet they say, "When will this promise be fulfilled, if you tell us the truth?" Say: I have no power over any harm or profit to myself except as Allah desires. Every people has a term. When their term is reached, they can not delay or advance it an hour.

10:50 Say: Tell me. If Allah's punishment comes to you by night or by day, what portion of it would the sinner desire to hasten? When it comes to pass, will you believe it? Yes, you will believe it then. Yet did you wish to hurry its coming? Then it will be said to the unjust, "Taste the punishment of eternity. You receive what you have earned." They ask you, "Is this true?" Say: Yes, this is the truth, and you will not escape it. If every soul that has sinned possessed all that is on earth, it would surely offer it as ransom. They will feel regret when they have seen the punishment, and there will be a rightful decision between them, and they will not be dealt with unjustly. So it is that all that is in the heavens and the earth is Allah's. Is not then the promise of Allah true? Yet most of them do not know. He gives life and causes death, and to Him you will return.

7:179 We have created many of the jinn and men for Hell. They have hearts with which they cannot understand, eyes with which they cannot see, and ears with which they cannot hear. They are like cattle—no, even worse, for they are neglectful.

7:180 The most beautiful names belong to Allah. So call Him by them, and avoid those who use His name profanely for they will suffer for what they do.

7:181 Among those whom We have created are a people who guide others with truth and do justice. As for those who reject Our signs as lies, We draw them to destruction in ways they will not see. They have been granted a delay, but My scheme is certain. Have they not considered that their companion [Mohammed] is not mad? He is only a plain warner. Have they not considered the kingdoms of heaven and of the earth and all the things that Allah created? Do they not see that their own term may be drawing near? What message will they believe after this? If you are rejected from the guidance of Allah, you will have no other guide. He leaves them to wander blindly in distraction.

7:187 They will ask you [Mohammed] about the fixed time of the final Hour. Say: That knowledge is only with my Lord. He alone will reveal it at its proper time. It weighs heavily on jinns and men. It will suddenly come to you. Say: The knowledge of it is only with Allah. Most men do not know.

7:188 Say: I have no power over any good or harm to myself except as Allah wills. If I had knowledge of his secrets, I would multiply the good, and evil would not touch me. I am only a warner, a bearer of glad tidings to those who believe.

6:1 Praise be to Allah, Who created heaven and earth, as well as darkness and light. Yet the unbelievers have other gods.

6:2 He created you from clay and decreed the term of your life, and He has a set time for the Resurrection, and still you have doubts. And He is Allah in the heavens and on the earth. He knows your secrets and what you reveal, and He knows what you have earned through deeds.

6:4 And never did Allah reveal a single sign to them, but they [the Meccans] turned away from it. And now they reject the truth when they hear it, but soon they will learn about the truth that they once mocked. Do they not see how many generations We have destroyed before them? We had made them

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

more powerful than you [the Meccans]. We sent rains in abundance and gave fertile rivers to flow beneath their feet, yet We destroyed them because of their sins and raised another generation. And if We had sent a Message down to you [Mohammed] on parchment so they could have touched it with their hands, the unbelievers would have said, "This is only magic."

6:8 They say, "Why has an angel not been sent down to him?" If We had sent down an angel, their judgment would have condemned the unbelievers suddenly, and no time would have been granted to them to repent. If We had made him an angel, We would have sent him as a man, and We would have caused confusion in a matter in which they are already confused. Messengers before you were mocked, but the scoffers were destroyed by the thing they mocked.

6:11 Say: Travel through the land and see the consequences of those who rejected the truth. Say: Who possesses the heavens and the earth? Say: Allah. He had prescribed mercy for Himself as a law. Without a doubt He will gather you together on Resurrection Day. Those who have lost their souls will not believe this. To Him belongs whatever dwells in the night or in the day. He hears and knows.

6:14 Say: Should I choose other than Allah for my protector, creator of the heavens and of the earth, He who feeds, but is never fed? Say: I am commanded to be the first who submits himself to Allah. You should not be of the unbelievers. Say: I fear if I should I rebel against my Lord the terror of a dreadful day. On that day, if anyone avoids punishment, it will be due to the mercy of Allah, and this will be a triumph. If Allah touches you with trouble, none can remove it but He, and if He touches you with good fortune, no one can ruin it because He has power over all things. He is supreme above his servants, and He is wise and knows.

7:35 Oh, children of Adam, if messengers come to you from among yourselves relating My signs to you, then those who refrain from evil and mend their ways will have no fear or grieving. But they who reject Our signs and scorn them will be companions of the Fire and will abide there forever.

7:37 Who does greater wrong than one who invents a lie against Allah or rejects His signs? To them shall a portion here below be assigned in accordance with the Book of our decrees until the time when our messengers arrive to take their souls and say, "Where are they whom you used to call beside Allah?" They will say, "They are gone from us." And they will testify against themselves that they were unbelievers.

7:38 He shall say, "Enter into the company of those who passed before you into the Fire, the generations of jinn and men. Every time a fresh generation enters, it will curse its sister peoples until all have followed each other into the Fire, and the last comers will say to the former, 'Oh, our Lord, these are the ones who led us astray. Give them a double torment of Fire.'" He will say, "You all will have double," but you do not understand this.

7:39 And the former of them will say to the latter, "You have no advantage over us, so taste the punishment that you earned." There will be no openings at the gates of heaven for those who have rejected Our signs and scorned them nor will they enter Paradise until the camel passes through the eye of the needle. This is Our reward to the guilty. They will make their bed in Hell, and sheets of Fire will cover them. This is how we will reward the evildoers.

7:42 But as for those who believe and do good works, no burden do We place on any soul but that which it can bear. They are the rightful owners of the Garden and will dwell there forever. And We will remove whatever ill feeling is in their bosoms. Rivers will roll beneath them, and they will say, "Praise to Allah who guided us here. We would never have been guided if it had not been for Allah. The messengers of the Lord truly brought us the truth." And they will hear the cry, "This is Paradise. You inherit it for your righteous deeds." And the dwellers of Paradise shall cry to the dwellers of the Fire, "We have found the promise of our Lord to be true. Have you also found what your Lord promised you to be true?" They shall answer, "Yes," and a herald shall proclaim between them, "The curse of Allah is on the evil doers."

7:45 Whoever would turn men from the path of Allah and seek to make it crooked, they were those who did not believe in the life to come. Between them is a veil, and on the Heights are men [men whose good and bad deeds balance each other] who know all by their markings [the men of Hell will have blackened faces and those of Paradise will have white shining faces], and they shall cry to the inmates of Paradise, "Peace be to you," but they will not enter, though they will hope. And when their eyes are turned towards the inmates of the Fire, they shall say, "Oh, our Lord, do not send us to the place of the wrongdoers." And the men on the Heights will cry to those whom they will know by their markings [darkened faces], "How did you profit from your wealth and your pride?" [Turning to the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

blessed, the men on the Heights say:] "Are not these the men to whom you swore Allah would show no mercy? Enter Paradise. You will have no fear, nor grief."

7:50 The dwellers of the Fire will cry to the dwellers of Paradise, "Pour some of the water on us or anything that Allah gives you." They shall say, "Allah forbids these things to unbelievers." For those who made their religion a sport and pastime and who were deceived by the life of the world, this will be the day We forget them as they forgot the meeting of this day and as they did deny Our signs. We have brought them the Book, which We explained in detail as a guide and a mercy to all who believe.

7:53 Are they waiting for its fulfillment [the Koran's promises of rewards and punishments]? On this day those who disregarded it will say, "The Messengers of our Lord did bring the truth. Do we have any intercessor to intercede for us, or could we return to life on earth? Then we could act differently than we have acted." But they have lost their souls, and the gods of their own devising have fled from them.

41:26 The unbelievers say, "Do not listen to this Koran. Instead speak during its reading so that you might gain the upper hand." But We will certainly give the unbelievers a taste of a terrible punishment, and We will repay them for their evil deeds. The reward of Allah's enemies is the Fire. The Fire will be their immortal home, a fitting reward for rejecting Our signs. And the unbelievers will say, "Lord, show us those jinn and men who misled us. We will crush them under our feet so that they become the lowest of all."

41:30 And for those who say, "Our Lord is Allah," and who continue down the right path, the angels will descend upon them saying, "Do not be afraid, or grieve, but instead receive the good news of the Garden of Bliss, which you are promised. We are your guardians in this life and in the hereafter. There you will have everything your souls desire, and there you will have everything you pray for. A gift from the forgiving and the merciful!"

34:3 The unbelievers say, "The Hour will never come on us." Say: By my Lord, it will surely come on you. He knows the unseen, and not the smallest atom in heaven or earth escapes him nor anything smaller or larger, but it is clearly in the book [of deeds]."

34:4 Allah will reward those who believe and do good things with a pardon and rich reward for them. For those who strive against Our signs, there will be a penalty, a painful doom of wrath. And those to whom knowledge has been given will see that what has been sent from the Lord is the truth, and that it leads to the path of the mighty, the praised.

34:7 The unbelievers say, "Should we show you a man who will tell you that when you are scattered in dust with the most complete disintegration, you will be created anew? He has invented a lie about Allah, or is a jinn [a creature made of fire who can help or hurt humans] in him?" No, those who do not believe in the next life are doomed by their mistakes. Do they not consider what is before them and behind them in heaven and earth? If We desired, We could cause the earth to swallow them up or cause the sky to fall on them. There is a Sign in this for every servant who returns to Allah.

39:53 Say: Oh, My servants who have transgressed against your own soul [become apostates] do not despair of Allah's mercy for Allah forgives all sins. He is forgiving and merciful. Return to your Lord, and submit yourself to Him before the punishment comes to you. After that you will not be helped. Follow the most excellent guidance that has been sent down to you from your Lord before the punishment comes to you suddenly, while you are not even looking for it, unless a soul should say, "Oh misery, I failed in my duty towards Allah and was among those who mocked."

32:23 It is true that long ago We gave the Torah to Moses. Do not doubt Our meeting with him. We made it a guide for the Children of Israel. And We appointed leaders from among them to guide by our command after they proved to be steadfast and kept faith in Our signs. Your Lord will certainly judge between them on Judgment Day regarding their disagreements.

32:26 Does it not serve as a lesson to remember how many generations We have destroyed before them? They can walk among the ruined homes of the unbelievers. Do they not see that We send the rain to parched land and bring forth crops for them and their cattle? Can they not see it? They say, "If you are telling the truth, when will this judgment take place?"

32:29 Say: On the Day of Decision, the faith of those who disbelieve will not help them, and they will not get a reprieve. So turn away from them and wait. They are waiting too. [Wait for their punishment just as they wait for your downfall.]

41:1 HA. MIM. A revelation from the most gracious, Most merciful Allah, a Book whose verses are explained in detail, a recital in Arabic for people of understanding.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

41:4 The Book brings good news and a warning. Still, most of them will turn away and not hear. They say, "Our hearts are concealed under veils from your teachings. We are deaf and there is a barrier between us and you. Do what you wish. We will do as We wish."

41:6 Say: I am only a man like you. It has been revealed to me that your Allah is the only god. Go straight to Him and ask His forgiveness. Woe to those who join gods with Allah, those who do not pay the poor tax, and those who do not believe in the afterlife. As for those who believe and do the right things, they will have a never ending reward.

41:9 Say: Do you really deny Him Who created the world in two days, and do you believe He has equals with Him? He is the Lord of all the worlds. In four days He placed the towering, strong mountains upon the earth. He blessed it and placed food throughout to meet the needs of everyone. He then turned His attention to heaven which was a vapor, and said to it and the earth, "Both of you come, either willingly or unwillingly." They both said, "We will come willingly." So in two days He created the seven heavens, and He assigned to each heaven its mandate. He adorned the lower heaven with stars and left it guarded. That was the decree of the mighty, the all-knowing.

41:13 But if they turn away, say to them, "I have warned you of a disaster like the scourge that punished Ad [Ad lay on an old trade route north of Mecca. It was abandoned in Mohammed's day] and Thamud [the people of a ruined Nabatean city near Medina]."

41:14 When their messengers came from all directions saying, "Serve only Allah," they answered, "If our Lord had wished, He would have sent angels down to us, so we do not believe the message you carry."

41:15 As for the people of Ad, they were unjustly arrogant throughout the land, and they said, "Who has more power than us?" Could they not see that Allah, Who created them, was more powerful than themselves? Still, they continued to reject Our signs! So we sent a furious wind against them during days of disaster so that We might make them taste the penalty of disgrace in this life. The penalty of the afterlife will be even more disgraceful. They will not be helped.

41:17 We showed the people of Thamud [the people of a ruined Nabatean city near Medina] the right way, but they preferred blindness to guidance. So the scourge of humiliation overtook them because that was what they earned. However, We saved those who believed and acted righteously. On the day when the enemies of Allah are gathered to face the Fire, they will be marched together in groups. When they reach the Fire, their ears, eyes, and skin will bear witness against them for what they have done.

41:21 They will say to their skins, "Why do you testify against us?" And their reply will be, "Allah, Who has given speech to all things, has made us speak. He created you originally, and you will be returned to Him. You did not try to hide yourselves so that your ears, eyes, and skins could testify against you. You thought that Allah was unaware of most of the things that you did. But this evil thought of yours [that there are other gods] has brought you to destruction, and now you are one of the lost."

41:24 And though they are resigned, the Fire will still be their home. If they ask for goodwill, they will not receive it. We have given them companions in this world who made their present and past seem good to them. They deserve the fate of the past generations of jinns and men. They are certainly losers.

30:9 Have they not traveled through the land and seen what became of those who came before them? They were stronger than those today. They worked the land and were more numerous. Their messengers came to them with clear proof of Allah's sovereignty. It was not Allah who wronged them; they wronged themselves. Evil was the consequence of those who did evil. They treated our signs as lies, and made a mockery of them.

30:11 Allah began creation, then reproduced it, and to Him you shall be returned.

30:12 On the day when the hour arrives, the guilty will be speechless with despair; the false gods they joined with Allah will not help them. They will deny those whom they believed to be Allah's equal. On the day when the hour arrives, men will be sorted from one another; those who believed and did good deeds will enjoy themselves in a Garden of Delight, but those who called Our signs and the resurrection lies will be brought forth for punishment.

30:40 Allah created you, fed you, will cause you to die, and then will resurrect you. Are there any of your false gods who can do any of these things? Praise be to Allah! He is exalted far above those whom you join with Him. Trouble has appeared on land and sea as a result of evil that men's hands

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

have done so that it might make them taste the fruit of their labors, in the hope that they might turn to Allah. Say: Travel the land and see what came of those who came before you. Most of them worshipped others besides Allah.

30:43 Set your face toward the right religion before the day comes which no one can stop. On that day, men will be sorted into two groups. Unbelievers will be responsible for their disbelief. The righteous will prepare their couches of repose in Paradise. He will reward from his bounty those who believe and do good deeds. He does not love the unbeliever.

12:105 How many signs in the heavens and on the earth do they pass by, yet they turn aside from them? And most of them do not believe in Allah, without also joining other gods with Him. Do they feel secure that the overwhelming wrath of Allah will not come upon them or that the Hour will not come upon them suddenly, while they are unaware? Say: This is my way. I call on Allah resting on a clear proof—I, and whoever follows me. Glory to Allah. I am not one of the unbelievers.

12:109 We have never sent any messengers but men, whom We did inspire, chosen out of the people of the cities. Have they not traveled through the land to see what has been the end of those who were before them? But the mansions of the next life shall be better for those who fear Allah. Do they not comprehend?

12:110 Respite will be granted until the last messengers have lost all hope and deemed that they were reckoned as liars. Our aid reached them, and We delivered whom We willed. Our vengeance was not averted from the wicked. Certainly in their histories is an example for men of understanding. It is not an invented tale, but a confirmation of previous scriptures, an explanation of all things, and guidance and mercy for people who believe.

7:3 Follow what has been revealed to you by the Lord, and do not follow any protectors beside Him. How little you remember. How many cities have We destroyed? We destroyed them as We raided them at night or while they slept in the afternoon. When Our wrath reached them, they could only reply, "Yes, we were wrongdoers."

7:6 Yes, We will call those to account to whom Our message has been sent. We will also question the messengers. And We will tell them their story with knowledge, as We have not been absent from them.

7:94 Whenever We sent a prophet to any city, We afflicted its people with adversity and trouble so they would learn humility. Then We gave them good in the place of evil until they grew wealthy and said, "Our fathers, too, knew troubles and affluence." Then We called them into account when they were unaware.

7:96 If the people of these cities had believed in Us and feared Allah, We would have given them all sorts of blessings from heaven and earth. But they rejected the truth, and We took vengeance on them for their deeds. Did the people of those towns feel secure that Our wrath would not come to them at night, while they slumbered? Did the people of those towns feel secure that Our wrath would not come to them in broad day, while they were amusing themselves? Did they feel safe from Allah's strategy? No one can feel secure against the strategy of Allah except those who perish. Is it not clear to those who inherit this land from its ancient people that if We please, We can punish them for their sins and seal the hearts of the unbelievers?

7:101 We tell you stories of some of these towns. A messenger came to them with clear signs of his mission, but they would not believe what they had already rejected as a lie. This is how Allah seals up the hearts of the unbelievers

46:29 We sent a company of jinn so that they might hear the Koran. When the reading was finished, they returned to their people with warnings. They said, "Oh, people! We have heard a scripture sent down since the days of Moses verifying previous scriptures, a guide to the truth and the straight path. Oh, people! Hear the Messenger of Allah and believe Him that He will forgive your faults and protect you from tormenting punishment."

46:32 Those who do not respond to Allah's messenger cannot defeat His plan on earth, and he will have no protectors beside Him. Such men are in flagrant error. Have they not seen that Allah, who created the heavens and the earth and was not wearied by their creation, can give life to the dead? Yes, He has power over all things.

46:34 On the day the unbelievers are set before the Fire and are asked, "Is this not the truth?" they will say, "Yes, by Our Lord!" He will say, "Then taste the punishment because you did not believe." Then be patient, as the messengers had patience and firmness, and do not try to hasten their doom.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When they see what has been promised them, it will be as if they had waited but one hour. Will any perish except those who have transgressed?

7:8 The weighing on that day will be just [a balance will be used to weigh the good and bad deeds of life], and those who weigh heavy in good deeds will be happy. And those who weigh light, their souls will suffer because they rejected Our signs.

7:10 And We have given mankind authority on earth and given you the means for a livelihood. How little are the thanks you give. We created you, then fashioned you, then said to the angels, "Fall prostrate to Adam, and they obeyed in worship, save Iblis. He refused to fall prostrate."

7:12 Allah said, "What prevented you from prostrating in worship when I asked?" Iblis said, "I am nobler than Adam and You created me from fire, while You created him from clay."

7:13 Allah said, "Then go down from here. Paradise is no place for pride. Get out! You are of the degraded ones."

7:14 He said, "Give me a reprieve until the day when mankind will be raised from the dead."

7:15 Allah said, "You will be of the reprieved."

7:16 He [Satan] said, "Because you have thrown me out, I will lie in wait for them in your straight path. Then I will assault them from before and from behind, and from their right hand and from their left, and You will not find most of them to be thankful."

7:18 Allah said, "Get out of here, disgraced and banished! If any of them follow you, I will fill Hell with you all."

7:19 "Oh, Adam! You and your wife will dwell in Paradise and eat where you will, but do not come to this tree, or you will become one of the wrongdoers."

7:20 Then Satan whispered to them, telling them of their hidden and evil inclinations. He said, "Your Lord has forbidden you from this tree fearing that you might become angels or one of the immortals." And he swore to both of them, "I am a friend to you." So he used deceit to cause their fall, and when they had tasted of the tree, they knew their shame and began to hide themselves sewing together leaves of the garden for clothing. And their Lord called to them, "Did I not forbid you this tree, and did I not say to you, 'Satan is your open enemy'?"

7:23 They said, "Oh, our Lord! We have wronged ourselves; if you will not forgive us and have mercy on us, we will surely be lost."

7:24 Allah said, "Get out. Your descendents will be enemies of each other. Earth will be home and your livelihood for a time. There you will live, there you will die, and from there you will be raised."

30:46 Among His signs is that He sends the winds as heralds of glad tidings giving tastes of His mercy, and that ships may sail by His command, and that you may seek his favor, and that you may be grateful. Before you, We sent messengers to their own peoples, and they went to them with clear signs. Then, We punished those who were wicked, while it was Our pleasure to help the believers.

30:48 It is Allah Who sends the winds and raises the clouds and, as he wishes spreads them across the sky, or breaks them up, until you see the rain pouring down from their midst. When He lets it rain on those servants of his whom he pleases, they are filled with joy, even though before the rain came they had lost all hope. Look at the signs of Allah's mercy, how He gives life to the earth after it was parched. In the same way He will raise the dead to life. He has power over all things. However, if We were to send a wind that destroyed their crops, they would become ungrateful and would disbelieve.

30:52 You cannot make the dead to listen, or the deaf to hear the call when they turn their backs. Neither can you lead the blind from their errors. You cannot make any hear except those who believe in Our signs and submit to Allah. You were weak when Allah created you; then afterwards He gave you strength. After strength, with age comes weakness and gray hair. He creates what he pleases. He is the wise, the powerful.

30:55 On the day when the Hour arrives, the wicked will believe that they have waited only an hour. They were always easily deceived. But those with knowledge and faith will say, "The truth is you have waited by Allah's decree until the Judgment Day. This is the Judgment Day, but you did not know." On that day their excuses will not help the wicked, and they will not be asked again to make amends.

7:172 Remember when the Lord brought forth the children of Adam from their seed, their descendants, and made them testify against their own souls saying, "Am I not your Lord who cherishes you?" They said, "Yes, we so testify." Just in case you say on the day of Resurrection, "We

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

were unaware of this." Or in case you say, "Our fathers before us may have taken false gods, but we are their seed after them. Will You destroy us for what wrongdoers did?"

7:174 In this way We explain Our signs in detail that they might return to Allah. Tell them [the Jews] the story of the man to whom We gave Our signs but he passed them by, and Satan overtook him, and he went astray [A Jew converted to Islam and then renounced it.]. If it had been Our will, We could have elevated him, but he clung to the earth and followed his own desires. His likeness is that of a dog, which if you attack him hangs out his tongue, and if you leave him alone, hangs out his tongue. This is the parable of those who reject Our signs. Tell them this story so they may reflect on it. Evil is the story of those who reject Our signs and wrong their own souls.

7:178 Whoever Allah guides is on the right path, and whoever He rejects are the losers.

29:60 How many animals are there that do not provide their own sustenance? Allah sustains them and you. He hears and knows all things. If you ask them who created the heavens and the earth and subjugated the sun and the moon, they would certainly say, "Allah." Then how are they turned away? Allah makes wide provisions to whichever of His servants He pleases, and He grants by strict measure to whomever He pleases. Allah knows all things.

29:63 If you ask them who sends rain from heavens and revives the earth after its death, they will certainly answer, "Allah." Say: Praise be to Allah. Yet most of them do not understand. This present life is no other than a pastime and a game, but truly the hereafter is life indeed. If they only realised this.

29:65 When they embark on ships, they call upon Allah, vowing sincere devotion to Him. When He brings them safely to land, they give a share of their worship to others. They become ungrateful for what We have given them, so that they may enjoy worldly things, but they will soon know their error.

29:67 Do they not see that We have made a secure sanctuary [Mecca] while men are being ravaged all around them? Will they then believe in false gods and reject the bounty of Allah? Who does more wrong than he who invents a lie against Allah or denies the truth when it comes to him? Is there not a home in Hell for the unbelievers?

29:69 As for those who make efforts for Us, We will surely guide them in Our ways for Allah is with those who do right.

14:18 A parable of those who do not believe in their Lord is that their works are like ashes, which the wind blows hard and scatters on a stormy day. They will have no gain from what they earn. This is the great error. Do you not see that Allah created the heavens and the earth with truth? If He wished, He could remove you and cause a new creation to arise. This is not difficult for Allah.

14:21 They will all come before Allah together, and the weak will say to those who were arrogant, "We were your followers. Can you save us from any part of Allah's wrath?" They will say, "If Allah had guided us, we surely would have guided you. It is all the same now, whether we rage or bear these torments with patience. We have no place to hide."

14:22 When the decision has been judged, Satan will say, "Allah gave you a promise of truth. I, too, made you a promise, but I deceived you. I had no power over you, but I called and you answered me, so blame yourselves not me. I cannot help you nor can you help me, though you joined me with Allah, I never believed that I was His equal. The evildoers will have a grievous torment."

14:23 But those who have believed and done good works will be brought into the Gardens, underneath which the rivers flow. They will abide there forever with the permission of their Lord. Their greeting there will be: Peace.

14:24 Do you not see how Allah gives you a parable of a good word being like a good tree that has roots firmly fixed and branches that reach into heaven? It yields its fruit in every season by the will of its Lord. Allah gives these parables to men so they may reflect. And the parable of an evil word is that of a bad tree. It is torn from the earth by the root. It has no stability.

14:27 Allah will give strength to those who believe in His word, which stands firm in this life and in the hereafter, but the wicked will He cause to err. Allah does what He pleases.

14:28 Have you not seen those who repay the goodness of Allah with ungratefulness and lead their people into the abode of Hell? They will be burned there in the Flame. They set up equals with Allah to mislead man from His way. Say: Enjoy yourself now because you are surely headed into the Fire.

14:32 It is Allah who created the heavens and the earth and sends down water from the clouds, which bring forth fruits to feed you. He has made the ships your subjects so they may sail through the sea by His command, and He has put the rivers to your service. He has subjected the sun and the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

moon to you in their constant courses, and He has subjected the day and the night to you. Everything that you ask of Him, He gives to you. If you would add up the favors of Allah, you would not be able to count them. Surely man is unjust and ungrateful.

31:26 To Allah belongs all things in the heavens and the earth for Allah is the absolute and praiseworthy. If all the trees that are upon the earth were to become pens, and the sea, with seven more seas to increase it, were ink, His words would not be exhausted for Allah is mighty and wise. Your creation and your resurrection are only those of a single soul. Allah hears and sees all things. Do you not see that Allah causes the night to enter into the day and he merges the day into the night and that He has subjected the sun and the moon to His laws, each running its course to an appointed term? Allah is aware of all that you do. This is because Allah is the truth, and whatever you call upon besides Him is false. Allah is the most high and the most great.

31:31 Do you not see how the ships speed on in the sea through the grace of Allah that He may show you of His wonders? Surely there are signs in this for the patient, grateful ones. When the waves cover them like dark shadows, they call upon Allah with sincere devotion, but when He delivers them safely to land, some of them falter between belief and unbelief. Yet, the deceitful and ungrateful ones reject Our signs. Oh, mankind, do your duty to your Lord, and fear the day when a father will not be able to help his son, nor will a son be able to help his father. The promise of Allah is the very truth. Do not let this present life deceive you nor let the deceiver deceive you concerning Allah.

31:34 The knowledge of the Hour is with Allah. He sends down the rain, and He knows what is in the wombs, but no one knows what he will earn tomorrow, nor does he know in what land he will die, but Allah is the knower and the aware.

42:1 HA. MIM. AIN. SIN. KAF. Allah sends inspiration to you as He did to those before you. He is mighty and wise. All that is in the heavens and all that is in the earth is His. He is the High, the Great.

42:5 The heavens are almost split apart while the angels celebrate praise of their Lord and ask forgiveness for those on earth. Allah is indulgent and merciful. But those who take protectors besides Him—Allah watches them, but you have no charge over them.

42:7 So We have revealed to you an Arabic Koran so that you may warn the mother-city [Mecca] and all around it, and warn them of that day of the gathering, of which there is no doubt, when some will be in Paradise and some in the Flame.

42:8 If Allah had desired, He could have made them one people and of one creed, but He brings whom He will into His mercy. As for the evildoers, they will have no friend or helper. Have they taken other patrons than Him? Allah is the protecting friend. He gives life to the dead, and He is mighty over all things.

42:10 Whatever your differences may be, the decision rests with Allah. This is Allah, my Lord. I trust in Him and turn to Him. He is the Creator of the heavens and of the earth, and He gave you mates from among yourselves and mates for cattle, too. This is how He multiplies you. There is nothing else like Him. He is the hearer and the seer. He holds the keys of the heavens and of the earth. He gives open-handedly or He gives sparingly to whomever He desires. He knows all things.

42:27 If Allah were to enlarge His provision to His servants, they would surely exceed their bounds on the earth, but He sends down what He pleases in due measure for He is well-acquainted with His servants. He is the One who sends down the rain after men have despaired and spreads His mercy far and wide. He is the protector, worthy of all praise.

42:29 Among His signs is the creation of the heavens and of the earth and the living creatures He has scattered through them. He has the power to gather them all together when He wills. Whatever misfortune befalls you, it is because of what you have done, and yet He forgives many things.

42:31 There is nowhere on earth where you can escape Allah. You have no guardian or helper beside Allah. Among His signs are the ships in the sea like mountains. If He wishes, He can still the wind so they lie motionless on the back of the waves. These are the signs for those who are patient and grateful. Or, He can cause them to perish for the evil the sailors have earned, but He forgives much.

42:35 Those who argue about Our signs should know that there will be no escape for them. Whatever you receive is but a passing comfort for this life. What is better with Allah and more enduring for those who believe and put their trust in their Lord is to avoid greater crimes and shameful deeds, and when they are angered, forgive.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

42:38 Those who listen to their Lord and observe regular prayer are those whose affairs are guided by mutual counsel, who spend from what We have given them, and who, when a wrong is done them, defend themselves. Let the punishment for evil be equal to the evil, but he who forgives and is reconciled will be rewarded by Allah himself for He does not love those who act unjustly.

42:41 Whoever defends himself after being wronged will bear no blame against him. The blame is only against those who unjustly wrong others and rebel on earth disregarding justice. These will have a grievous punishment. Whoever bears wrongs and is patient and forgiving shows courage in their acts.

42:44 Whomever Allah sends astray will no longer have a protector. And you will see the wrongdoers when they see the doom saying, "Is there any way to return?" And you will see them brought before the Fire made humble by disgrace, and looking with stealthy glances. The believers will say, "Truly, they are losers who have lost themselves and their families on Resurrection Day. Now the wrongdoers will be in lasting torment." They have no protectors other than Allah, and there is no road for him whom Allah causes to err.

42:47 Listen to your Lord before the day comes when you cannot turn back. You will have no refuge on that day, nor will you be able to deny your sins.

42:48 If they turn aside from your [Mohammed's] message, We have not sent you to guard over them. Your duty is only to deliver the message. When we cause man to taste Our gifts of mercy, he will rejoice in it, but if evil afflicts him for deeds he has done, then man is ungrateful.

42:49 To Allah belongs the kingdom of the heavens and of the earth. He creates what He will, and He gives daughters and sons to whom He will, or He gives them children of both sexes, and He makes barren whom He will for He is wise and powerful.

13:16 Say: Who is the Lord of the heavens and of the earth? Say: It is Allah. Say: Then why do you take gods other than Him who have no power to harm or do good to themselves? Say: Are the blind equal to those who can see, or is dark equal to light? Have their gods made a creation such as His so that the two creations seem the same to them? Say: Allah is the creator of all things and the conqueror of all. He sends down rain from the skies that fills the rivers to overflowing so that the flood carries swelling foam, like that which is made from ore when it is smelt to make jewelry and tools. It is in this way that Allah portrays that which is true and that which is false. The scum is washed away, and that which is useful remains. Allah, therefore, speaks in parables.

39:49 When trouble befalls a man he cries to Us. Afterwards, when We have given him a favor, he says, "Allah gave this to me because of certain knowledge I have." No, it is a test, but most of them did not know. Generations before them said the same, but their deeds did not profit them. The evils they earned overtook them. And whoever will do wrong among this generation, their own misdeeds will overtake them, as well. They will not escape Allah. Do they know that Allah gives generously to those He will and that He is sparing to whom He will? These are signs to those who believe.

39:8 When trouble touches a man, he cries to his Lord and repents, yet no sooner does He grant a favor than he forgets what he cried for and praises other gods than Allah and misleads others from Allah's path. Say: Enjoy your ungratefulness for a little while for surely you will be a companion to the Fire.

39:9 Is he equal to a believer who worships devoutly in the hours of the night, prostrate or standing in devotion, mindful of the life to come, and hoping for the mercy of his Lord? Say: Are those who know equal with those who do not know? Only men of understanding will take the warning.

39:10 Say: Oh, My servants who believe, fear your Lord. For those who do good in this world, good awaits. Allah's earth is spacious. Those who are patient will be rewarded in full measure.

39:11 Say: I am commanded that I serve Allah with sincere devotion. I am commanded to be the first of those who submit. Say: If I should disobey my Lord, I fear the penalty of a grievous day. Say: I serve Allah being sincere in my obedience.

39:15 Worship what you will besides Him. Say: The losers will be those who will lose their own souls and their families on the day of resurrection. Surely, this is a clear loss. They will be covered by Fire from above and below. With this Allah stirs fear in His servants, so fear Me, My servants.

MEDINA KORAN:

8:30 Remember the unbelievers who plotted against you and sought to have you taken prisoner or to have you killed or banished. They made plans, as did Allah, but Allah is the best plotter of all.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

8:31 When Our revelations are told to them they say, "We have heard them before, and if we wanted to, we could say the same kinds of things. They are nothing but the fables of old." And then they said, "Allah! If this is indeed the truth sent down from You, then send down a shower of stones upon our heads or some other terrible punishment." But Allah would not punish them while you were there with them. He would not punish them if they asked to be forgiven. Nevertheless, Allah would be justified in punishing them because they have prevented the believers from entering the Sacred Mosque, even though they have no right to guard it. The Allah-fearing are its only guardians although most of them do not realise it. Their prayers at the Sacred House are nothing more significant than whistling or clapping hands to Allah. "Taste your punishment for your disbelief."

8:36 The unbelievers spend their wealth with the intent to turn others away from Allah's path. In this way they drain their wealth, but they will regret it, and they will be conquered in the end. The unbelievers will be driven into Hell. Allah will divide the bad from the good. He will take the wicked, pile them on top of one another, and cast them into Hell; truly they are the losers.

2:8 And some of the people [the Jews] say, "We believe in Allah and the Day," although they do not really believe. They wish to deceive Allah and His believers, but they fool no one but themselves although they do not know it. Their hearts are diseased, and Allah has increased their suffering. They will suffer an excruciating doom because of their lies.

2:11 And when they are told, "Do not make evil in the earth," they say, "We are only trying to make peace." But they truly are the evil-doers even though they do not realise it. When it is said to them, "Believe as others have believed," they say, "Should we believe as the fools believe?" They are the fools, if only they knew it! And when they meet with the faithful they say, "We believe too." But when they are alone with their fellow devils [Jews and Christians] they say, "Really, we are with you. We were only mocking them." Allah will throw their mockery back on them and leave them to wander alone in their blindness.

9:74 They swear by Allah that they said nothing wrong, yet they spoke blasphemy, and some Muslims became unbelievers. They planned what they could not carry out [a plan against Mohammed], and only disapproved of it because Allah and His Messenger had enriched them by His bounty [the resistance to Mohammed decreased when the money from the spoils of war came into the Medinan economy]. If they repent, it will be better for them, but if they fall back into their sin, Allah will afflict them with a painful doom in this world and the next. On earth, they will have neither friend nor protector.

3:85 How will Allah guide the people who fall into disbelief after having been believers and having acknowledged the messenger as true and after having received clear signs? Allah does not guide those that do evil. As for these, they will receive Allah's curse, as well as the curse of His angels and of all mankind, and they will live under it forever. Their punishment will not be lightened nor will they be forgiven except for those who repent and change their ways. Allah is forgiving and merciful.

9:61 There are some of them who injure the Messenger and say, "He is only a hearer." Say: He is a hearer of good for you. He believes in Allah and believes in the faithful. He is a mercy to those of you who believe, but those who injure the Messenger of Allah will suffer a painful doom. They swear to you by Allah to please you, but Allah and His Messenger are worthier, so they should please Him if they are believers.

9:63 Do they not know that whoever opposes Allah and His Messenger will abide in the Fire of Hell, where they will remain forever? This is the great shame.

9:64 The hypocrites are afraid that a sura [chapter] would be sent down about them telling plainly what is in their hearts. Say: Go on mocking, but Allah will bring to light all that you fear.

9:65 If you ask them, they will surely say, "We were only talking idly and jesting." Say: Do you mock Allah, His signs, and His Messenger? Make no excuse. You have rejected faith after you accepted it. If we forgive some of you, we will punish others because they are evildoers. Hypocritical men and women have an understanding with one another. They command what is evil, forbid what is just, and do not pay the poor tax. They have forgotten Allah, and He has forgotten them. The hypocrites are the rebellious wrongdoers. Allah promises the hypocritical men and women and the unbelievers the Fire of Hell, and they will abide there; it is enough for them. Allah has cursed them, and an eternal torment will be theirs.

2:16 It is these who have bought error at the price of guidance. Their purchase is profitless, and they have lost the right direction. They are like the ones who lit a fire, and when it shed its light all around

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

them, Allah took it away and left them in total darkness where they were unable to see. Deaf, dumb and blind, they will never turn back to the right path.

2:19 Or like the ones who, standing beneath a storm cloud dark with thunder and lightning, put their fingers in their ears to keep out the sound, fearing death. Allah surrounds the unbelievers. The lightning nearly takes their sight away. Each time the lightning flashes on them, they walk around, but when the darkness comes, they stand still. If Allah willed it, He could destroy their hearing and sight because Allah has power over everything.

57:12 The day will come when you will see true believers, men and women, with their light stretching out before them and on their right hands, and they will hear it said to them, "Good news comes to you today of Gardens watering by flowing rivers where you will live forever." This is the ultimate victory!

57:13 On that day the hypocritical men and women will say to the believers, "Wait for us so that we kindle our lights from yours," but they will say to them, "Go back and find your own light!" A wall with a gate will be in between them, and those receiving mercy will be on the inside, and those on the outside in front of it will receive the torment of Hell. They will cry out to them and say, "Were we not with you?" and they will reply, "Yes, but you allowed yourselves to be led into temptation, you hesitated, and you doubted. Your lowly desires deceived you until Allah's punishment arrived. The deceiver tricked you about Allah. No ransom will be accepted from you today or from the faithless. The Fire will be your home for that is the proper place for you, and a wretched doom it is!

4:150 Those who deny Allah and His Messenger and those who seek to separate Allah from His messengers saying, "We believe in some, but reject others," therefore seeking a middle ground, these are truly unbelievers. And for the unbelievers We have prepared a disgraceful punishment. But those who believe in Allah and His messengers and make no distinction between them, they will be rewarded by Him. Allah is forgiving and merciful!

33:60 If the hypocrites, the men with diseased hearts and the troublemakers in Medina, do not desist, We will raise you up against them and they will not remain in the city much longer. They will be cursed, and wherever they are found, they will be seized and murdered. It was Allah's same practice with those who came before them, and you will find no change in Allah's ways.

33:63 When the people ask you about the Hour of Doom, say: Knowledge of it is Allah's alone. And who can tell whether the Hour is not nearly upon us? Truly, Allah has cursed the unbelievers and has prepared the Fire for them, where they will live forever with no friend or helper to be found! On the day their faces are rolling in the Fire they will cry out, "If only we had obeyed Allah and His Messenger!" And they will say, "Our Lord! Truly we obeyed our chiefs and great men, but they led us astray from Your path. Our Lord! Give them a double punishment, and curse them with a heavy curse."

33:69 Believers! Do not be like those who disrespected Moses. Allah cleared him of the insults they spoke of him [There were complaints about Mohammed's distribution of the spoils of war], and he was highly exalted in Allah's sight. Believers! Fear Allah and speak only the truth so that He may guide your works and forgive your sins. And whoever obeys Allah and His Messenger will be greatly blessed.

33:72 We gave Our trust to the heavens, the earth, and the mountains, but they refused the responsibility and were afraid to take it. And although man has undertaken it, he has proven unjust, foolish! Therefore, Allah will punish the hypocritical men and women. But as for the believing men and women, Allah will show them mercy, for Allah is forgiving and merciful!

63:1 When the hypocrites come to you, they say, "We testify that you are truly Allah's Messenger." Allah knows that you are indeed the one He sent. Allah testifies that the hypocrites are surely lying. They use their faith to conceal their true intention: to lead others away from Allah's path. What they do is evil. This is because they believed and then denied the faith. Therefore, their hearts have been hardened and they lack understanding.

63:4 When you see them, their appearances are pleasing to you. When they speak, you listen to their words. They are like pieces of wood leaning against a wall! Every shout they hear they think is against them. They are your enemies; beware of them. Allah will destroy them! How wicked they are!

63:5 And when they are told, "Come, Allah's Messenger will plead for your forgiveness," they turn their faces away and leave with arrogance. It will be the same for them whether you ask for their forgiveness or not; Allah will never forgive them for Allah does not give guidance to the wicked.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

63:7 They are the ones who say, "Do not give anything to those who follow Allah's Messenger, and they will be forced to leave him." The treasures of the heavens and earth are Allah's, but the hypocrites do not understand. They say, "If we return to Medina, the strong will surely drive the weak from it." Strength is with Allah and His Messenger and the believers, but the hypocrites do not understand it.

63:9 Believers! Do not let your wealth or your children cause you to forget about Allah. Those who forget will suffer great loss. Give to Allah's cause [jihad] from that which We have given you before death comes to you and you say, "My Lord! Will you not grant me more time so that I may give to charity and do good works?"

63:11 But Allah will grant no soul more time when its appointed time has arrived! And Allah knows all that you do.

9:75 There are some of them who made this agreement with Allah, "If He gives us of His bounties, we will surely give regular charity and surely be of the righteous." Yet when He gave them out of His bounty, they hoarded it and turned their backs on their promise and withdrew. So He caused hypocrisy to take its turn in their hearts until the day when they will meet Him, because they broke their promise to Allah, and they lied again and again. Do they not know that Allah knows their secret thoughts and private talks, and that Allah knows all things unseen?

9:79 They who slander such of the faithful as give charity freely, and those who find nothing to give but the fruits of their labor, and scoff at them, Allah will scoff at them, and there is a grievous torment in store for them. Whether you ask forgiveness for them, Mohammed, or do not ask for it, it will be the same. If you ask forgiveness for them seventy times, Allah will by no means forgive them. This is because they have rejected Allah and His Messenger. Allah does not guide ungodly people.

4:97 When the angels take the souls of the unbelievers back [Muslims in Mecca who did not immigrate with Mohammed and reverted to their native religions. These unbelievers fought against Mohammed at Badr], they will ask, "What have you been doing?" The unbelievers will reply, "We were weak and oppressed in the earth." The angels will say, "Was Allah's earth not big enough for you to flee and seek asylum in?" It will be these who will have Hell as their home and a terrible journey to it.

4:98 As for the men, women, and children who were too weak to escape and were not shown the way, Allah will forgive them, for Allah is forgiving and gracious.

2:205 When they turn their backs to you, they hurry to do evil throughout the land, laying waste to crops and cattle, but Allah does not love evil. And when it is said to them, "Fear Allah," arrogance leads them to sin. Hell will be enough for them, an evil dwelling-place.

47:20 The believers say, "Why is a sura not sent down for us?" But when an authoritative sura [chapter of the Koran] is sent to them and it mentions war, you see those with diseased hearts look at you as if they are on the verge of death! It would be better for them to be obedient and to speak proper words. And if they are indeed called to war and they remain true to Allah, it will be best for them. But if you were not ready, and rejected the faith, you would be sure to cause evil in the land and cut off your ties with your family! These are the ones whom Allah has cursed, making them deaf and blinding their eyes! Will they not then earnestly seek to contemplate the Koran, or have they locked up their hearts? Those who go back to being unbelievers after they have clearly received Allah's guidance are deceived by Satan and given false hope. This is because those who hate what Allah has revealed say, "We will obey part of what you have commanded," but Allah knows what they say in secret. What will they do when the angels come to take away their souls when they die, slashing their faces and backs? This is because they follow what angers Allah and hate anything that pleases Him; therefore, He will make their efforts useless.

47:29 Do those with diseased hearts think that Allah will not bring their malice to light? If We willed it, We could have shown them to you so that you would have surely recognized them by their appearance, but you will certainly recognize them by the tone of their words. Allah knows everything that you do.

47:31 And We will certainly put you to the test until We recognize the brave and perseverant among you, and We will try your purported record.

47:32 The unbelievers who turn others away from Allah's path and do not obey the messenger after they have clearly received his guidance will in no manner bring injury to Allah. He will bring all their actions to nothing.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

3:89 But the ones who repent after having been believers and increase in their disbelief, their repentance will never be accepted. These are the ones who have gone too far astray.

3:90 As for those unbelievers who die rejecting the faith, were all the gold in the world offered as their ransom, it would not be accepted. A terrible punishment awaits them, and they will have no one to help them.

3:92 You will not be truly righteous until you have given what you truly love to charity; for whatever you give, it is known to Allah.

4:105 Truly, We have sent the Scriptures down to you with the truth so that you might judge between people according to what Allah has taught you. Do not side with the traitors, and ask Allah's forgiveness. Allah is always forgiving and merciful. Neither should you take the side of those who deceive their own souls. Allah does not love the deceitful and sinful.

4:108 They try to hide themselves from people, but they cannot hide themselves from Allah. He is with them at night when their words displease Him, and Allah knows all that they do. Yes, you may plead in their favor in this world, but who will plead in their favor with Allah on the Day of Resurrection, or who will defend them?

4:110 Those who do evil or those who have betrayed their own souls and then ask Allah's forgiveness will find Allah forgiving and merciful. Anyone who commits a sin, sins against his own soul. Allah is all-knowing and wise!

4:112 Anyone who commits an offense or a crime and blames an innocent person, will bear the guilt of defamation and blatant sin.

4:113 If it had not been for Allah's grace and mercy, a group of them [hypocrites] would have certainly plotted to mislead you. They have only succeeded in leading themselves astray, and they cannot harm you. Allah has sent His Scripture and wisdom to you and has taught you things you did not know before. Allah's grace toward you has been great. There is nothing good in most of their secret conversations except that which commands charity, goodness, and peace among the people. Whoever does this to please Allah, We will give them a rich reward.

4:115 Anyone who opposes the Messenger after having received Our guidance and follows a path other than that of the true believer will be left to their own devices. We will lead them into Hell, an evil home.

4:140 He has already sent down to you in the Book that when you hear Allah's revelations rejected and mocked by unbelievers you should not sit and listen to them until they talk about something else, for if you stayed you would become like them. Truly Allah will gather all the hypocrites and unbelievers together in Hell. These are the ones who watch you closely, and if you are successful they say, "Did not we stand with you?" And if the unbelievers are successful they say, "Did we not gain power over you, and did we not defend you from the believers?" Allah will judge between the two of you on the Day of Resurrection, and Allah will not allow the unbelievers to be victorious over the believers.

4:142 The hypocrites wish to deceive Allah, but He will deceive them. When they stand for prayer, they rise slowly so as to be seen by others, and they hardly remember Allah. They go back and forth being neither a part of one group or the other. You will not be able to guide anyone Allah leads astray.

4:145 The hypocrites will be thrown into the lowest abyss of the Fire, and there will be no one to help them. Except for those who ask for forgiveness and change their ways, who hold tightly to Allah and are sincere in their dedication to Allah, they will be counted with the believers, and Allah will give the believers a great reward. Why should Allah inflict punishment on you if you are grateful and believe? Allah will reward you for your works, for He knows all things.

4:148 Allah does not love harsh words to be spoken in public, unless by someone who has been wronged. Allah is all-hearing and all-knowing. Whether you do good in public or in private, whether you pardon a wrong, truly Allah is forgiving and all-powerful!

59:11 Have you not noticed the hypocrites? They say to fellow unbelievers among the People of the Book [Jews] "If you are driven out, we will surely go with you. And we will never follow the orders of anyone who is against you. If you are attacked, we will certainly come to your aid." But Allah witnesses that they are truly liars. No! If the People of the Book were driven out, the hypocrites would not go with them. If they [Jews] were attacked, they would not come to their aid, or if they did come, they would surely flee and they would not be helped. They are so devoid of understanding that they fear you more than they fear Allah!

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

59:14 They will not fight you in a group unless they are fortified in their cities and behind walls. The disputes among them are many. You think of them as a unified group, but their hearts are divided. They are a people devoid of understanding. They act like those who preceded them, who also tasted the consequences of their own actions. A painful punishment awaits them.

59:16 The hypocrites are like Satan when he says to someone, "Be an unbeliever." And when he has become an unbeliever he says, "I do not share in your guilt. Truly, I fear Allah, the Lord of the worlds." Therefore, the end of both will be in the Fire, where they will live forever. That is the reward for the evil-doers.

59:18 Believers! Fear Allah, and let every soul be careful of what it sends on to tomorrow. Fear Allah, for Allah knows all that you do. Do not be like those who have forgotten Allah, and Allah has caused them to forget their own souls. Such people are evil-doers. The prisoners of the Fire and the heirs of the Garden are not equals; the heirs of the Garden will be alone in their victory.

58:8 Have you not noticed those who, although they have been forbidden to talk in secret, talk privately together, plotting wickedness, hostility, and insubordination towards the Messenger? And when they see you, they greet you not as Allah greets you [Instead of "Peace be upon you" the unbelievers said, "A plague be upon you." This is a pun, since the two phrases sound almost identical in Arabic], and they say among themselves, "Why should Allah punish us for what we say?" Hell is sufficient punishment for them. They will be burned in its Fire, a wretched home.

58:9 Believers, when you speak privately together, do not speak with wickedness, hostility, and insubordination towards the Messenger, but rather with goodness and fear of Allah. Yes, fear Allah to whom you will all be gathered. This secret talk is only the work of Satan so that he causes the believers anguish. But he can only harm them with Allah's permission. Let the faithful put their trust in Allah.

9:101 Of the Arabs of the desert round about you, some are hypocrites, and of the people of Medina, some are stubborn in hypocrisy. You do not know them, Mohammed. We know them, and We will punish them twice. Then they will be given a great doom.

9:102 Others have acknowledged their faults; they mixed a right action with one that is wrong. Allah may turn to them in mercy, for Allah is forgiving and merciful. Take charity from their wealth [some of the Muslims who did not go on the Tabuk campaign were taxed a third of their wealth.] so that you may cleanse and purify them. Pray for them for your prayers will be a relief to them, for Allah hears and knows. Do they not know that Allah accepts repentance from His servants, that He accepts offerings, and that Allah is constant and merciful?

9:105 Say: Work so Allah can behold your work and so will His Messenger and the faithful. You will be brought before Him who knows the seen and the unseen. He will tell you the truth of all your works. Others await the decision of Allah, whether He will punish them, or whether He will forgive them, but Allah is knowing, wise.

9:124 Whenever a sura [chapter] is sent down, there are some of them who say, "Whose faith has it increased?" It will increase the faith of those who believe, and they will rejoice.

9:125 But as for those in whose hearts is a disease, it will add doubt to their doubt, and they shall die unbelievers. Do they not see that they are tested once or twice every year? Yet they do not turn in repentance nor are they warned. Whenever a sura is revealed, they look at one another and say, "Does anyone see you?" Then they turn aside. Allah will turn their hearts away because they are a people who do not understand.

9:128 Now a Messenger has come to you from among yourselves. He is full of concern for you that you will fall into distress. He is compassionate and merciful to the faithful. If they turn away say, "Allah is sufficient for me. There is no god but Allah, and in Him I put my trust. He is the Lord of the glorious throne."

2:40 Children of Israel! Remember the favor I have given you, and keep your covenant with Me. I will keep My covenant with you. Fear My power. Believe in what I reveal [the Koran], which confirms your Scriptures, and do not be the first to disbelieve it. Do not part with My revelations for a petty price. Fear Me alone. Do not mix up the truth with lies or knowingly hide the truth [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet]. Be committed to your prayers, give to charity regularly, and bow down with those who bow down. Would you instruct others to be righteous and forget to attend to your own duties? You read the Scriptures! Do

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

you not have sense? Seek guidance with patience and prayer; this is indeed a hard duty, but not for the humble who remember that they will have to meet their Lord and will return to Him.

2:75 Can you believers then hope that the Jews will believe you even though they heard the Word of Allah and purposefully altered it [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet] after they understood its meaning? And when they are among the believers they say, "We believe too," but when they are alone with one another they say, "Will you tell them what Allah has revealed to you so that they can argue with you about it in the presence of your Lord?" Do you not have any sense? Do they not realise that Allah knows what they hide as well as what they reveal?

2:78 There are illiterate people among them who do not know the Scriptures but only lies and unclear conjectures. Wretchedness will come to those who write their own scriptures and then claim, "This is from Allah," so that they can sell it for a pitiful price. They will have a mournful fate because of what they have written and for what they have earned by their actions.

2:80 And they say, "The Fire will not touch us except for a few days." Say: Did you receive such a promise from Allah because Allah will not break his promise, or do you merely speak of Allah what you do not know? Surely those who do evil and become surrounded by sin will be prisoners of the Fire where they will live forever. Those who believe and do good deeds are the rightful owners of the Garden where they will live forever.

2:63 And remember, Children of Israel, when We made a covenant with you and raised Mount Sinai before you saying, "Hold tightly to what We have revealed to you and keep it in mind so that you may guard against evil." But then you turned away, and if it had not been for Allah's grace and mercy, you surely would have been among the lost. And you know those among you who sinned on the Sabbath. We said to them, "You will be transformed into despised apes." So we used them as a warning to their people and to the following generations, as well as a lesson for the Allah-fearing.

2:87 We gave Moses the Scriptures and sent other messengers after him. We gave Jesus, the son of Mary, clear signs and fortified him with the Holy Spirit [the angel Gabriel, not the Spirit of the Trinity]. So whenever a messenger is sent that does not conform to your desires, will you become insolent and either deny him or kill him?

2:88 They say, "Our hearts are hardened." But Allah has cursed them for their unbelief. Their faith is weak. And when the Scriptures came from Allah, confirming what they already had, they refused to believe in it, although they had long prayed for victory over the unbelievers. Therefore, Allah's curse is on those without faith! They have sold themselves for a vile price by not believing what Allah has sent down, begrudging Him the right to send it to whichever messenger He pleases. They have brought relentless wrath upon themselves. Disgraceful punishment awaits the unbelievers.

2:91 When they are told, "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." They reject what has since been sent down even though it is true and confirms their own scriptures. Say: Then why did you kill the messengers of Allah in the past if you are truly believers?

5:59 Say: Oh, people of the Book [Jews and Christians], do you not reject us only because we believe in Allah, in what He has sent down to us, in what He has sent before us, and because most of you are wrongdoers? Say: Can I tell you of retribution worse than this that awaits them with Allah? It is for those who incurred the curse of Allah and His anger; those whom He changed into apes [Jews] and swine [Christians]; those who worship evil are in a worse place, and have gone far astray from the right path.

5:61 When they presented themselves to you, they said, "We believe," but they came as unbelievers to you, and as unbelievers they left. Allah well knew what they concealed. You will see many of them striving with one another to hurry sin, to exceed limits, and to eat unlawful things. What they do is evil. Why do their doctors and rabbis not forbid them from the habit of uttering wickedness and eating unlawful food? Certainly, their works are evil.

5:64 The Jews say, "The hand of Allah is chained up." Their own hands will be chained up [on the Last Day, the Jews will have their right hand chained to their necks], and they will be cursed for what they say. No, both His hands are outstretched. He bestows His gifts at His own pleasure. That which has been sent down to you from your Lord will surely increase the rebellion and unbelief of many of them. We have put animosity and hatred between them that will last until Resurrection Day. Every

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

time they kindle a fire for war, Allah will extinguish it. Their aim will be to assist mischief on the earth, but Allah does not love those who assist mischief.

5:65 If only the people of the Scriptures [Jews and Christians] will believe and guard against evil, we will surely take their sins away from them and will bring them into Gardens of delight. If they will observe the Law and the Gospel and what was sent down to them from their Lord, they will surely be nourished from above them and from beneath their feet. Some of them are on the right course, but many of them do evil.

5:67 Oh, Messenger, deliver what has been sent down to you from your Lord. If you do not, you will not have delivered His message. Allah will protect you from evil men, for Allah does not guide unbelievers. Say: Oh, people of the Book [Jews and Christians], you have no ground to stand on until you observe the Law and the Gospel and that which was sent down to you from your Lord. The Book [the Koran] that was sent down from your Lord will certainly increase the rebellion and unbelief of many of them, but do not be grieved for the unbelievers.

5:69 Those who believe and those who are Jews, Sabians [unknown, but perhaps a sect of Christians in Iraq], and Christians—whoever believes in Allah and in the last day—does what is right. They will have no fear, nor will they be put to grief.

5:70 We made the covenant of old with the Children of Israel, and We sent messengers to them. Whenever there was a messenger with news that they did not desire, they became rebellious, and some of them they treated as liars, and some they killed. They thought no harm would come of it, so they became blind and deaf. Then Allah turned to them in mercy. Then again many of them became blind and deaf, but Allah sees what they do.

5:77 Say: Oh, people of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

5:78 Those among the Children of Israel who disbelieved were cursed by the tongue of David and of Jesus, Son of Mary, because they were rebellious and persisted in excesses. They did not restrain one another from the iniquity they committed. Their actions were detestable. You will see many of them make friends with the unbelievers. They have sent their evil works on before them. Allah is angry with them, and they will abide in torment forever. If they had believed in Allah, the Messenger, and the Koran that was revealed to him, they would not choose them for their friends, but most of them are rebellious wrongdoers.

5:82 You will find the Jews and the polytheists to be the most passionately hostile to those who believe. You will find the Christians to be the nearest in affection to those who believe. This is because they are devoted men of learning, and they are not arrogant. When they hear what has been revealed to the Messenger, you will see their eyes overflow with tears because they recognize the truth saying, "Oh, our Lord, we believe. Write us down with the witnesses. Why should we not believe in Allah and in the truth that has come down to us? Why should we not hope that our Lord will bring us into Paradise with the just?"

5:85 Therefore, Allah has rewarded them for their words with Gardens with rivers flowing beneath; they will abide there forever. This is the reward of the good, but they who do not believe and treat Our signs as lies will be the companions of Hellfire.

2:174 Those [the Jews] who conceal any part of the Scriptures which Allah has revealed in order to gain a small profit shall ingest nothing but Fire in their stomachs. Allah will not speak to them on the Day of Resurrection, and they will pay a painful penalty. They are the ones who buy error at the price of guidance and torture at the price of forgiveness; how intently they seek the Fire!

2:176 It is because Allah has revealed the Scriptures in truth that those who dispute them are in severe opposition.

2:135 They say, "Become a Christian or a Jew, and you will be rightly guided to salvation." Say: No! We follow the religion of Abraham, the upright, and he was no idol worshipper. Say: We believe in Allah and in that which has been revealed to us, and to Abraham, Ishmael, Isaac, Jacob, and the tribes, and in that given to Moses and Jesus and all other messengers by our Lord. We make no distinction between any of them, and we bow down to Allah.

2:137 If they believe as you do, they will be on the right path, but if they turn against it, they are only cutting themselves off from you, and Allah will be a more than adequate defender against them.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

He is all-hearing and all-knowing. We take on Allah's own dye. And who has a better dye than Allah? It is Him we worship.

2:139 Say: Will you [the Jews] argue with us about Allah, knowing that He is both your Lord and ours? We are responsible for our actions as you are for yours, and we are devoted to Him alone. Will you say, "Truly Abraham, Ishmael, Isaac, Jacob, and the tribes, were all either Jews or Christians"? Say: Do you know best, or does Allah? Who is more evil than one who receives a testimony from Allah and hides it? Allah is never unaware of what you do. Those are a people who have passed away. They have received what they deserved and you will receive what you deserve. You will not be asked to answer for what they did.

3:66 Abraham was neither a Jew nor a Christian, but a righteous man, a Muslim, not an idol worshipper. Doubtless the ones who follow Abraham are the closest to him, along with this messenger and the believers. Allah is protector of the faithful. Some of the People of the Book try to lead you astray, but they only mislead themselves, although they may not realise it.

3:70 People of the Book [Jews and Christians]! Why do you reject Allah's revelations when you have witnessed their truth? People of the Book! Why do you cover up the truth with lies when you know that you hide the truth?

2:142 The foolish ones will say, "What makes them turn from the kiblah [the direction they faced during Islamic prayer]?" Say: Both the east and the west belong to Allah. He will guide whom He likes to the right path. We have made you [Muslims] the best of nations so that you can be witnesses over the world and so that the messenger may be a witness for you. We appointed the former kiblah towards Jerusalem and now Mecca so that We could identify the messenger's true followers and those who would turn their backs on him. It was truly a hard test, but not for those whom Allah guided. It was not Allah's purpose that your 134

faith should be in vain, for Allah is full of pity and merciful toward mankind. We have seen you [Mohammed] turn your face to every part of Heaven for guidance, and now We will have you turn to a kiblah that pleases you. So turn your face towards the direction of the sacred Mosque, and wherever the believers are, they will turn their faces toward it. The People of the Book know that this is the truth from their Lord, and Allah is not unaware of what they do. Even if you were to give the People of the Book [Jews] every sign, they would not accept your kiblah, nor would you accept theirs. None of them will accept the kiblah of the others. If you should follow their way after receiving the knowledge you possess, then you will certainly be a part of the unrighteous.

2:146 Those to whom we gave the Scriptures know Our messenger as they do their own sons [Jews who were secretly convinced of the truth of Mohammed], although some of them knowingly conceal the truth. This is the truth from your Lord; therefore, do not doubt it at all.

2:177 Righteousness is not determined by whether you face the east or the west. The one who is righteous believes in Allah, the Last Day, the angels, the Scripture, and the messengers; he gives his wealth for love of Allah to his family, to orphans, to the needy, to the wayfaring traveler, to the beggar, and for the ransom of slaves. The righteous one observes his prayers and pays the poor tax. The righteous one keeps his promises and stands firm in the face of suffering and hardship and war. These are the true believers, the Allah-fearing.

2:168 All people! Eat that which is lawful and wholesome in the earth and do not follow Satan's footsteps for he is your declared enemy. He commands you to commit evil and shameful acts and urges you say words about Allah when you know nothing. When it is said to them, "Follow what Allah has revealed," they say, "No, we follow the practices of our ancestors." What? Even though their ancestors were ignorant and without guidance? The unbelievers can be compared to animals who only respond to a shout or a cry. They are deaf, dumb, and blind, understanding nothing.

2:159 Those who conceal the clear signs and guidance [Mohammed said that the Jews corrupted the Scriptures that predicted his prophecy] that We have sent down after We have made them clear in the Scriptures for mankind, will receive Allah's curse and the curse of those who damn them. But for those who repent, change their ways, and proclaim the truth, I will relent. I am relenting and merciful. Those who reject Me and die unbelievers will receive the curse of Allah and of the angels and of mankind. They will remain under the curse forever with no lightening of their punishment and no reprieve. Your Allah is the one god. There is no god but Him. He is compassionate and merciful.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

2:67 When Moses said to his people, "Allah has commanded that you sacrifice a cow," they said, "Are you mocking us?" Moses then said, "Allah forbid that I should become like these ignorant fools!"

2:68 They said, "Call on your Lord to instruct us on what kind of cow we should use." He said, "Your Lord says the cow should not be too young or too old, but in between. Do as you are commanded."

2:69 They said, "Call on your Lord to tell us what color she should be." He replied, "Your Lord says it should be a fawn-colored cow with a pure and rich tone that gives pleasure to those who see it."

2:70 They said, "Call on your Lord to tell the exact kind of cow it should be, because they all look alike to us. We wish for guidance if it is Allah's will."

2:71 Moses answered, "Your Lord says it should be a cow not used to plough the earth or water the field, healthy and without imperfections." They said, "Now you have told us the truth." So they sacrificed the cow, although they did not care to do it.

2:72 Remember when you killed a man and then fought among yourselves about it, and Allah brought to light what you tried to hide. We said, "Strike the corpse with a part of the sacrificed cow." It is in this manner that Allah shows you His signs so that you will understand. Then your hearts were hardened like rocks, or even worse, for there are some rocks from which rivers gush forth; some are split in two and water comes out of them, and others fall down from fear of Allah. Allah is not at all unaware of your actions.

2:83 And remember when We made a covenant with the Children of Israel saying, "Worship Allah alone. Be good to your parents, your families, to orphans, and to those in need. Encourage others to be righteous, pray regularly, and give to charity." But then you all turned your backs on the promise, except a few, and paid no attention.

2:84 And when We made a covenant with you We said, "You shall not shed the blood of your people or turn them out of your cities." You agreed to this and were yourselves witnesses. Then after this you began killing your people and driving them out from your homes, backing one another up against them with sin and hatred. If they had come to you as captives, you would have liberated them, even though their banishment was illegal. [Two Jewish tribes of Medina went to war against a third Jewish tribe] Do you believe in one part of the Scriptures and deny the rest? What is the reward for those of you who act in this way except disgrace in this life and cruel torment of the Day of Resurrection? For Allah is never unaware of what you do. These are the people who purchase the life of this world at the price of the life to come; their torment will not be alleviated nor will they be helped.

2:92 Moses came to you with clear signs, but when he was away you [the Jews] worshipped the calf and were wicked. And remember when We made a covenant with you and raised the towering height of Mount Sinai above you saying, "Hold tightly to what We have given you and obey Our commandments." You replied, "We hear but we rebel." And because of your unbelief [kufr], the worship of the calf was made to sink into your hearts. Say: Your faith bids you to do evil if you are in fact believers. Say: If Allah's Paradise is only for you and no others, then wish for death if you are telling the truth!

2:95 But they will never wish themselves dead because they know what they have done; Allah knows the sinners. In fact, you will see they love this life more than others, more than the idol worshippers. Each would love to see a thousand years, but even if this were so, they would never be able to escape their doom; Allah sees all they do.

2:97 Say: Whoever is an enemy of Gabriel—he who revealed Allah's revelation to you [Mohammed] confirming previous scriptures as guidance and good news for believers—whoever is Allah's enemy and the enemy of His angels and messengers, of Gabriel or Michael, will find Allah is the enemy of the unbelievers.

2:99 We have sent clear signs down to you, and only the perverse will deny them. What! Is not it true that every time they make a covenant some of them break it? The majority of them are unbelievers. And when Allah sent a messenger to them, confirming the scriptures they already had, many of them flung the Scripture of Allah behind their backs as if they knew nothing!

2:104 Listen, believers! Do not say to the messenger, "Raina," ['Listen to us'] but say: "Unsurna," ['Regard us respectfully']. [This was a pun used by the Jews of Medina. 'Raina' conveys a sense of 'Our Evil One'] Take notice; painful punishment awaits the unbelievers. Those who disbelieve

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

among the People of the Book [Jews and Christians] and the pagans wish that no good should be sent down to you from your Lord; but Allah will choose whom He pleases to receive His mercy. Allah is boundless in His grace.

62:5 Those to whom the Torah [the first five books of the Old Testament] was given and do not follow it can be compared to a donkey who is made to carry a load of books but is unable to understand them. Those who reject Allah's revelations are a sorry example. Allah does not guide those who do wrong.

62:6 Say: You Jews! If you believe that you are Allah's favorite people, set apart, then wish that you will die if you are telling the truth! But they will never wish to die because of their previous actions that have been sent on before them. Allah knows the evil-doers.

62:8 Say: The death from which you flee will certainly find you, and then you will return to the knower of things done in secret and in the open, and He will tell you everything you have ever done.

3:92 All food was permissible for the Children of Israel, except that which Israel itself forbade, before the Law was sent down. Say: Bring the Law and read it if what you say is true. Those who invent lies about Allah after this are surely evil-doers. Say: Allah speaks the truth. Therefore, follow the religion of Abraham, the righteous. He was not one of the idolaters.

3:95 The first house of worship ever built for mankind was at Mecca, a sacred site, a guiding light for all the nations. In it are clear signs and the place where Abraham prayed; whoever enters there is safe. Pilgrimage to the House is a duty to Allah for everyone who is able to make the trip. And as for the unbelievers, certainly Allah has no need for them.

3:97 Say: People of the Book! Why do you reject Allah's revelations? Allah sees all that you do. Say: People of the Book! Why do you deter believers from Allah's path seeking to make it crooked when you yourselves were witnesses to Allah's covenant? Allah is never unaware of what you do.

3:99 Believers! If you were to listen to some of the People of the Book, they would make you unbelievers after you have already believed! But how could you deny the faith when Allah's clear signs are given to you and the messenger is there among you? Those who hold firmly to Allah will be shown the right path.

3:180 Allah has heard those who have said, "Truly Allah is poor and we are rich." [The Jews of Medina said this when asked for money by Mohammed.] We will certainly record their words as well as their unjust murders of the messengers. We will say to them, "Now taste the torment of the Fire. This is what you get for the wrong that you have done. Allah will never treat His servant unjustly."

3:182 To those [the Jews] who say, "Truly, Allah has commanded that we are not to believe a messenger until he presents a sacrifice and it is consumed by Fire from heaven," say: messengers came before me with clear signs and even performed the very miracle you describe. Why then did you [the Jews] kill them if what you say is true? If they treat you like a liar, then surely messengers before you have been treated as such even though they came with clear signs, with Psalms, and with the illuminating Scriptures.

3:184 Every soul will taste death, and you will only receive your rewards on the Day of Resurrection. Whoever escapes the Fire and is led into Paradise will have attained the ultimate goal for the life of this world is but a vain comfort.

3:185 You will undoubtedly be tested concerning your wealth and your soul, and you will certainly hear things that will try you from those who received the Scriptures before you and from the idolaters. But if you stand firm and fear Allah, this is all that is necessary for your life's affairs.

3:186 When Allah entered into a covenant with those to whom the Scripture had been given He said, "Make these Scriptures known to mankind and do not hide them," but they threw them behind their backs and sold them for a meager price! [Mohammed said that the original Torah predicted his coming. The Jews corrupted their scriptures to conceal his prophecy.] Their exchange was evil. Do not think that those who exult in their sins and love to be praised for what they have not done will escape their punishment. A painful punishment is waiting for them.

4:44 Have you not thought about those [Jews] to whom a part of the Scripture was given? They buy error for themselves and wish to see you go astray from the right path. But Allah knows your enemies best. Allah is sufficient as your protector, and Allah is sufficient as your helper. Some among the Jews take words out of the context of the Scriptures and say, "We have heard, and we disobey. We hear as one who does not hear. Look at us!" in this way twisting the phrase and defiling the faith. But

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

if they said, "We hear and obey. Hear us and look at us!" it would be better for them and more righteous. But Allah has cursed them for their disbelief; only a few of them have faith!

4:47 To those of you [Jews and Christians] to whom the Scriptures were given: Believe in what We have sent down confirming the Scriptures you already possess before We destroy your faces and twist your heads around backwards, or curse you as We did those [the Jews] who broke the Sabbath for Allah's commandments will be carried out.

4:153 The People of the Book [Jews] demand that you cause a book to be sent down to them from heaven, but they demanded a harder thing from Moses. They said to him, "Show Allah to us plainly." And they were killed by a bolt of lightening for their wicked presumption. They worshipped the calf after they had received clear signs, but We forgave them of that and gave Moses indisputable authority.

4:154 And We lifted Mount Sinai over them when We made the covenant with them and said, "Enter the gates in humility, and do not break the Sabbath," and We received their solemn vow. But they broke the covenant, rejected Allah's signs, and unjustly killed the messengers, and they said, "Our hearts are hardened." It is Allah who has hardened their hearts because of their disbelief, so only a few are believers.

4:156 They rejected the faith and have spoken slanderously of Mary. They said, "We killed the Messiah, Jesus the son of Mary, Allah's messenger." But they did not kill him or crucify him, although it appeared so to them [the person crucified was not Jesus, but someone else]. And those who argued about it were in doubt concerning him. They had no clear knowledge about him and only went with opinion. They did not really kill him, but Allah lifted him up to Himself. Allah is mighty and wise!

4:160 Because of the wickedness of certain Jews, and because they turn many away from Allah's path, We have made certain wholesome foods unlawful for them because time and again they have hindered people from Allah's path. They have taken usury, even though they were forbidden to do so, and they consumed other's wealth by cheating. We have prepared painful torment for the unbelievers. But the learned among them, and those who deeply believe in what has been sent down to you and in what was sent down before you, and those who attend their prayers, and pay the poor tax, and believe in Allah and the Last Day, these will be given a great reward.

4:163 We have sent Our signs to you as We did to Noah and the messengers who came after him, and as We sent signs to Abraham, Ishmael, Isaac, Jacob and the tribes, and to Jesus, 139

Job, Jonah, Aaron, and Solomon, and to David, to whom We gave the Psalms. Some of the messengers We have told you about before, but there are also some about whom We have not yet spoken, and Allah spoke directly to Moses. We sent messengers who brought good news as well as warnings so that after the coming of these messengers, mankind would have no excuse against Allah. Allah is mighty and wise! And Allah is His own witness that what He has sent down to you is His own knowledge, as are the angels. But Allah is a sufficient witness!

4:167 Those who do not believe and who lead others away from Allah's path have certainly strayed very far from the path themselves. Allah will not forgive the unbelievers and those who do wrong, nor will He forgive them or guide them to any path except the path to Hell, where they will live forever. And that is easy for Allah. People! The Messenger has come to you with truth from your Lord. If you believe, it will be better for you. But if you do not believe, know that all that is in the heavens and earth belongs to Allah. Allah is all-knowing and wise!

58:14 Have you not taken notice of those who befriend the people with whom Allah is angry? They are neither a part of your group or theirs, and they knowingly swear a lie. Allah has prepared a dreadful punishment for them, for their actions are evil. A humiliating punishment awaits those [Jews who pretend to be Muslims] who use their faith as a disguise and turn others away from Allah's path. Neither their wealth or their children will protect them from Allah. They will be prisoners of the Fire, where they will live forever.

58:18 On the day Allah will raise them all to life, they will swear to Him as they swear to you now, thinking that their words will help them. Are they not the liars? Satan has possessed them and caused them to forget their praise of Allah. They are of Satan's company. Truly, will it not be Satan's company who will be the losers? Those who oppose Allah and His Messenger will be laid low. Allah has declared, "Surely I will be victorious, along with My messengers." Truly Allah is strong and mighty.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

58:22 You will find no one who is a believer in Allah and the Last Day loving those who oppose Allah and His Messenger, even if it is their fathers, sons, brothers, or closest relations. Allah has engraved the faith on their hearts and with His own spirit He has strengthened them. He will lead them into the Gardens beneath which rivers flow, to live forever. Allah is very pleased with them, as they are with Him. This is Allah's company. And truly, will it not be Allah's company who will be victorious?

3:20 If they argue with you, then say: I have surrendered myself entirely to Allah, as have my followers. Say to the People of the Book and to the ignorant: "Do you surrender to Allah?" If they become Muslims, then they will be guided to the right path, but if they reject it, then your job is only to warn them. Allah watches over all His servants.

3:21 Warn those who do not believe in Allah's revelations, and who unjustly kill the messengers and those who teach justice, of the excruciating punishment they will receive. Their works will be meaningless in this world and in the world to come, and they will have no one to help them!

3:23 Consider those who have received part of the Scriptures. When they are called to accept the Book of Allah, some of them turn away and are opposed to it. This is because they say, "We will only have to endure the Fire for a few days." They have created their own lies regarding their religion. How will they react when We gather them together on the assured day, and every soul will receive what it has earned, and they will not be dealt with unjustly?

3:26 Say: Allah! Lord of heaven and earth, you give power to whom you choose and take it away from whom you chose. You lift up whom you choose, and You bring down whom you choose. All that is good lies within your hand. You have power to do all things. You cause the night to turn into day, and the day to turn into night. You bring the living out of the dead, and the dead out of the living, and You give generously to whom you please.

5:109 One day Allah will assemble the messengers and say, "What response did you receive from mankind?" They will say, "We have no knowledge. You are the knower of secrets." Then Allah will say, "Oh Jesus, Son of Mary, remember my favor to you and your mother when I strengthened you with the Holy Spirit [Gabriel] so that you would speak to men alike in childhood and when grown. I taught you the Scripture, wisdom, the Torah, and the Gospel, and you created the figure of a bird with clay, by my permission, and breathed into it. With My permission it became a bird. You also healed the blind and the leper, with My permission. With My permission you raised the dead. I restrained the Children of Israel from harming you when you went to them with clear signs, and the unbelievers said, "This is nothing but plain sorcery."

5:111 When I revealed to the disciples, "Believe in Me and the One I sent," they said, "We believe and bear witness to You that we are Muslims."

3:43 This is one of the secret revelations revealed to you, Mohammed. You were not there when they cast their lots to see who would have guardianship of Mary, nor were you there when they argued about her. And remember when the angels said to Mary, "Allah brings you good news of His Word. His name will be Messiah, Jesus, Son of Mary, worthy of honour in this world and the world to come, one who is near to Allah. He will speak to the people when in the cradle and as a man. He will live a righteous life." She said, "My Lord! How can I have a son when no man has ever touched me?" He said, "It will be so. Allah creates what He will, and when He decrees a plan, all He must do is say, 'Be' and it is!" Allah will teach him the Scriptures and Wisdom, the Law, and the Gospel. He will be sent out as a messenger to the Children of Israel saying, "I have come to you with a sign from your Lord. I will make a figure of a bird out of clay and then, by Allah's will, I will breathe life into it. By Allah's permission I cause the blind to see, heal the lepers, and bring the dead back to life. I will tell you what you should eat and what you should store up in your houses. This will be a sign for those who truly believe. I have come to fulfill the Law which came before me and to give you permission to do certain things which were once unlawful. I come to you with a sign from your Lord, so fear Allah and obey me. Allah is my Lord and yours, so worship Him. That is the right path."

3:52 When Jesus saw that they did not believe, he said, "Who will be my helpers for Allah?" The disciples replied, "We will be Allah's helpers! We believe in Allah and witness our submission to Him. Lord! We believe in what you have revealed and we follow Your messenger; therefore, record us as Your witnesses."

3:53 So the Jews plotted and Allah plotted, but Allah is the best of plotters. And Allah said, "Jesus! I am going to end your life on earth and lift you up to Me. [Jesus did not die on the cross. He was taken

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

to Allah. He will return to kill the anti-Christ and then die a natural death.] I will send the unbelievers away from you and lift up those who believe above all others until the Day of Resurrection. Then all will return to Me and I will judge their disputes. As for the unbelievers, they will be punished with excruciating agony in this world and the world to come. They will have no one to help them. As for the believers who do good works, He will fully reward them. Allah does not love those who do wrong. These signs and this wise warning We bring to you."

3:58 Truly, Jesus is like Adam [neither had a father] in Allah's sight. He created him from the dust and said to him, "Be!" and he was.

3:59 This is the truth from your Lord, so do not doubt it. If anyone one argues with you about him after they have received the knowledge say, "Come, let us call together our sons and your sons, our wives and your wives, and ourselves and yourselves. Then we will humbly pray and ask for Allah's curse to come down upon all the liars." [A method of resolving religious disputes was for each party to call down the curses of their god upon the other party.] This is an entirely true account. There is no god except Allah, and truly Allah is mighty and wise. But if they reject you, surely Allah knows those who cause corruption.

4:171 People of the Book [Christians]! Do not overstep the boundaries of your religion and speak only what is true about Allah. The Messiah, Jesus, the son of Mary, is only Allah's messenger and his Word which he sent into Mary was a spirit from Him. Therefore, believe in Allah and His messengers and do not say, "Trinity." Hold back and it will be better for you. Allah is only one god. Far be it from Allah to have a son! All in the heavens and earth are His. Allah is the sufficient as a protector. The Messiah does not condescend to be Allah's servant, nor do His favored angels. Those who disdain service to Him, and are filled with arrogance, Allah will gather them all together before Him.

61:6 And remember when Jesus, son of Mary, said, "Children of Israel! I am Allah's messenger sent to confirm the Law which was already revealed to you and to bring good news of a messenger who will come after me whose name will be Ahmad." [Ahmad was one of Mohammed's names. This quote of Jesus is not found in any Christian scriptures.] Yet when he [Mohammed] came to them with clear signs, they said, "This is merely sorcery!" And who is more evil than the one who, when called to submit to Islam, makes up a lie about Allah? Allah does not guide the evil-doers! They wish to put out Allah's light with their mouths, but as much as the unbelievers hate it, Allah will perfect His light.

61:9 It is He who has sent forth His messenger with guidance and the true religion so that, though the idolaters hate it, He will make His religion victorious over all the others.

57:26 And We sent Noah and Abraham and placed messengers among their descendents and gave them the Scriptures. Some of them followed the right path, but many were evil-doers. After them we sent other messengers, and after them came Jesus, son of Mary. To him We gave the revelations found in the Gospels and placed compassion and mercy in his followers' hearts. But as for the monastic lifestyle, that was their idea. The only command We gave them was to please Allah, but they failed in this. We only gave the true believers their reward for many of them were corrupt.

57:28 Believers! Fear Allah and trust in His messenger. He will give you a double portion of His mercy and will give you a light in which to walk. He will forgive you, for Allah is forgiving and merciful

57:29 The People of the Book [Jews and Christians] must realise that they have no say in Allah's grace [as to who is a prophet]. The gift of grace lies in His hands alone, and He gives it to whom He pleases, for Allah is full of boundless grace.

5:46 We caused Jesus, the son of Mary, to follow in the footsteps of the messengers, confirming what was revealed in the Torah. We gave him the Gospel, with its guidance and light, confirming what was revealed in the Torah, a guidance and warning to those who fear Allah.

5:47 Let the people of the Gospel judge according to what Allah has sent down to them, and whoever will not judge by what Allah has sent down, they are evildoers. We sent down the Book of the Koran with truth confirming the previous Scriptures and guarding it in safety. Judge between them by what Allah has sent down, and do not follow their desires away from the truth which has come to you. For every one of you, We appointed a law and a way. If Allah had pleased, He would have made you a single nation, but His plan is to test you by what He has given to each. So strive, as if in a race, to do good deeds. To Allah you will all return, and He will let you know the subjects of your disputes.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

5:112 Remember when the disciples said, "Oh Jesus, Son of Mary, is your Lord able to send down a table to us spread with food from heaven?" He said, "Fear Allah if you are believers." They said, "We desire to eat from it, to satisfy hearts, to know that you have spoken the truth to us, and to be witnesses to the miracle." Jesus, Son of Mary, said, "Oh Allah, our Lord, send down a table spread with food from heaven that it will become a recurring festival from the first of us and to the last of us, and a sign from You, and do nourish us, for You are the best provider." Allah said, "I will send it down to you, but whoever among you disbelieves after that, I will surely inflict a punishment on him unlike any I have inflicted on any other creature."

5:116 And when Allah says, "Oh Jesus, Son of Mary, did you say to mankind, 'Take me and my mother as two gods, beside Allah?'" He will say, "Glory be unto You. It is not for me to say what I had no right to say. If I had said that, You would have known it. You know what is in my heart. I do not know what is in Your heart. You know all that is hidden." "I only said what You commanded me to say, 'Worship Allah, my Lord and your Lord,' and I was a witness of their actions while I was among them. When You caused me to die, You watched them, and You are witness of all things. If You punish them, they are Your servants, and if You forgive them, You are mighty and wise."

5:119 Allah will say, "This day the truth will profit the truthful. They will have Gardens beneath which the rivers flow, and they will remain there forever." Allah is well-pleased with them and they with Him. This shall be the great bliss. Allah's is the sovereignty of the heavens and of the earth and of all that they contain. He is able to do all things.

2:109 Many of the People of the Book wish to turn you back into unbelievers because of their jealousy, even after they have clearly seen the truth. Forgive them and endure them until Allah shows His will to you. Truly Allah has power over all things. Attend to your prayers and pay the zakat [the poor tax]. You will be rewarded by Allah for whatever good you do. Allah sees all you do.

2:111 And they say, "Only Jews and Christians will enter Paradise." Those are their vain wishes. Say: Show your proof if you are telling the truth. But those who submit to Allah and do good deeds will be rewarded by their Lord. They will have nothing to dread or regret. The Jews say the Christians are wrong, and the Christians say the Jews are wrong, although they both read the Scriptures. The ignorant say they are both wrong. On the Day of Resurrection Allah will judge their disagreements.

2:114 Who is more evil than the people who wish to destroy Allah's mosques and forbid that His name be spoken in them [the Meccans prohibited the Muslim entry into the Kabah]? They should instead be entering into them with fear. They will meet with shame in this world and an awful torment in the world to come. The east and the west belong to Allah; therefore, wherever you go Allah is there. He is omniscient and all-knowing.

2:116 They say, "Allah has produced a son." All glory is to Him! All in the heavens and earth belong to Him, and will obey Him, the one and only creator of the heavens and earth. When He makes a decree, He only has to say to it, "Be!" and it is. And the ignorant ask, "Why does Allah not speak to us or give us some sign?" The same question was asked by those who came before them, and their hearts are the same. Certainly we have made the signs clear for those who have unshakable faith.

2:119 We have sent you to bring the truth and to warn the people. You will not have to answer for the prisoners of Hell. The Jews and Christians will never be satisfied with you unless you follow their religion. Say: Allah's guidance is the only true guidance. If you were to follow their wishes, despite your knowledge, there would be no one to help you or shield you from Allah's wrath. Those to whom we have given these Scriptures, and read them as they should be read, truly believe in what they say. Those who do not believe what they say will certainly meet with eternal damnation.

2:122 Children of Israel! Remember the favor that I have done for you and that I lifted you up above all other nations. Dread the day when no soul will stand for another, ransom will be taken from no soul, no intervention will be of any use to it, and the soul will be given no help.

2:252 These are Allah's signs, which we tell you in truth, as you are one of the messengers. Of these messengers We have raised some up above others. To some Allah has spoken directly, and others he has raised to a high status. To Jesus, son of Mary, We gave clear signs and the strength of the Holy Spirit [the angel Gabriel]. If it was Allah's will, those who came after him would not have fought with each other after receiving clear signs, but they chose to argue. So some believed and some disbelieved, and if Allah had willed it they would not have fought with each other, but Allah is doing what He intended.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

5:18 The Jews and Christians say, "We are sons of Allah and his beloved." Say: Then why does He punish you for your sins? No, you are only a part of the men He has created. He forgives whom He pleases and chastises whom He pleases, and with Allah is the sovereignty of the heavens and of the earth and of all that is between them. All things return to Him.

5:19 Oh, people of the Scriptures [Jews and Christians], Our Messenger has been sent to you again to clear up the reason for the break in His messengers [The reason there have been no prophets since Jesus, six hundred years] for fear you will say, "We have had no bearer of good tidings, nor any warner." So now a bearer of good tidings and a warner has reached you. Allah is almighty.

4:53 Should those who would fail to give even a penny to their fellow man have a share in the kingdom? Do they envy the people for what they have received from Allah's bounty? We gave the Scriptures and wisdom to the children of Abraham, and a grand kingdom. Some of them believe in His Messenger while others turn away from him. The flames of Hell are sufficient punishment for them! Those who reject Our revelations We will cast into the Fire. As soon as their skins are burnt away, We will give them new skins so that they will truly experience the torment. Truly Allah is mighty and wise!

4:57 But as for those who believe and do good works, We will lead them into the Gardens, watered by flowing rivers, where they will live forever; there they will be married to pure spouses, and We will lead them into the cool shade.

3:63 Say: People of the Book [Christians and Jews]! Let us settle upon an agreement: We will worship no one except Allah, we will set up no one as His equal, and none of us will take one from among us as a lord besides Allah. If they reject your proposal say, "Bear witness then that we are Muslims."

3:64 People of the Book! Why do you argue about Abraham [whether Abraham was a Jew or Christian] when the Law and the Gospel were not sent down until after him? Do you not understand? Listen, you are the ones who have argued about things of which you have some knowledge [arguments about Moses and Jesus], so then why do you argue about things of which you have no knowledge? Allah has knowledge, but you do not.

3:71 Some of the People of the Book say to each other, "Believe in what has been sent down to the believers in the morning. Then at the end of the day, deny it so they themselves might turn away from their religion." Believe in no one unless he is a follower of your religion. Say: Allah's guidance is the only true guidance! Do not believe that anyone will receive a revelation like that which was sent to you or think that they will ever argue with you in the presence of your Lord. Say: Surely grace is given by the hand of Allah. He gives it to whom He pleases. Allah is generous and wise. Allah specially selects to bestow His mercy on whom He chooses. Allah is the Lord of boundless grace.

3:74 Among the People of the Book [Jews and Christians] are some whom you can trust with a pile of gold, and they will pay it all back, but there are others among them who cannot be trusted with a single silver coin, for they will not pay it back unless you firmly demand it. This is because they say, "We are not bound to keep our word to the ignorant pagans," and they knowingly tell lies about Allah. But those who are true to the faith and guard against evil, surely Allah loves those who fear Him.

3:76 Those who sell their covenant with Allah and their oaths for a meager price will have no part in the world to come. Allah will not deign to speak to them or even glance in their direction on the Day of Resurrection, nor will He forgive them. They will have a painful end. And there are some of them who distort their words when quoting Scripture so you will think what they say is truly from the Scriptures, but what they say is not found in the Scriptures at all. They claim, "This is from Allah," when it is not from Him, and they consciously speak lies against Allah.

3:78 It is not possible that any human to whom Allah has given the Scriptures and wisdom and a position as His messenger should say, "Worship me rather than Allah." Instead he should say, "Be faithful servants of Allah for you have educated others in the Scriptures and have studied them intensely." Allah would not command you to worship the angels and messengers as your gods. Why would He encourage you to become unbelievers after you have already become Muslims? When Allah made a covenant with the messengers He said, "I give you the Scriptures and wisdom, and later a messenger will come to you who will confirm what you have been given. Believe in him and help him. Do you agree and accept the terms of My covenant with you?" They said, "We agree." And He said, "Then all of you be witnesses to this, as will I." If anyone turns back after promising this, they

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

are perverse sinners. Do they look for a religion other than that of Allah when every creature in the heavens and in the earth have shown submission to Him, either by choice or by force? And all will return to Him.

2:21 People! Serve your Lord, who has made you and those who came before you, so that you can defend yourselves against evil. Your Lord has made the earth your resting-place and the sky your covering and has sent down rain to nourish the fruits that you eat. Therefore, do not deliberately worship gods other than Allah.

2:23 If you doubt what We have revealed to Our slave [Mohammed], then write a sura comparable to it and call your gods other than Allah to help you if what you say is true. But if you fail, and you certainly will, then fear the fire prepared for the unbelievers, which is fueled by people and stones [ritual objects of the old Arabian religions].

2:25 Give the good news to those who believe and do good works. They will live in gardens with flowing rivers [Paradise], and when fed fruits from there, they will say, "This is what we ate before," and they will be given fruit just like it. They will live there forever, married to chaste spouses.

2:26 Allah is not ashamed to compare a gnat with a larger creature. Those who believe know it is the truth from their Lord, but the unbelievers ask, "What does Allah mean by making such a comparison?" By this He causes many to stray while He also guides many by it, but he only causes the evil-doers to go astray. The losers break Allah's covenant after accepting it and tear apart what He has put together and bring about corruption on the earth.

2:28 How can you not believe in Allah when you were dead and He gave you life? He can cause you to die and then bring you back to life, and again you will return to Him. It is He who created all that is on the earth for you, and then he turned to the heaven and made them seven heavens. He is all-knowing.

2:164 Surely in the creation of the heavens and the earth; in the changing from day to night; in the ships that navigate the waters with useful cargo; in the rain which Allah sends down from the skies and revives the dead earth, spreading life to all its creatures; and in the changing of the winds and clouds driven between the heaven and earth there are clear signs here for those who understand them.

2:165 And yet there are some who worship idols giving them the love that is due Allah. But those who believe have a stronger love for Allah. If only the evil-doers had known that they will see their doom, that all power belongs to Allah, and that He is severe in His punishment. On the day when the leaders [those opposing Mohammed] renounce their followers and face their punishment, all their bonds will be broken.

2:167 The followers will say, "If we only had one last chance, we would renounce them as they have renounced us." In that way Allah will show them their regrettable actions, and they will never come out of the Fire.

5:36 As to the unbelievers, if they had twice the riches of the earth to be their ransom from torment on the Resurrection Day, it would not be accepted from them. Theirs would be a grievous penalty. Their wish would be to get out of the Fire, but they will never get out. A lasting doom will be theirs.

4:116 Allah will not forgive those who worship idols, but He will forgive those He pleases for all other sins. Those who worship gods other than Allah have strayed into grievous error. Rather than calling on Him, they call upon female gods, and they pray to nothing but Satan, the rebel. Allah has cursed Satan because he said, "I will tempt a number of your servants and lead them astray and will arouse vain desires in them and command them to slit the ears of the cattle [a religious ritual for sacrificial animals]. I will command them to spoil Allah's creation [tattoos, scarification, piercing, etc.]." Whoever chooses Satan as a protector rather than Allah is ruined and beyond forgiveness.

4:120 Satan makes promises and stirs up vain desires within them, but he makes promises only to trick them. These will make their home in Hell, and they will not be able to escape it.

4:122 But those who believe and do good works, We will lead them into the Gardens beneath which rivers flow, where they will live forever. This is Allah's promise, and whose words hold more truth than His? This will not be according to your desires, nor to the desires of the People of the Book [Jews and Christians]. Those who do evil will be paid back with evil and will find no one but Allah to protect or help them. As for the believers who do good works, whether man or woman, they will enter Paradise, and they will not be treated unjustly in the least.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

4:125 And whose religion is better than those who submit themselves to Allah, do good, and follow the faith of Abraham, the righteous? For Allah Himself took Abraham as a friend. All that is in the heavens and earth belongs to Allah; Allah surrounds all things.

98:1 The unbelievers among the People of the Book [Jews and Christians] and the idolaters did not turn away from their unbelief until the proof came to them in a messenger from Allah reading holy pages containing true scriptures. The People of the Book did not become divided until after the clear proof had come to them.

98:5 And they were commanded nothing more than to serve Allah, worshipping none other than Him, being pure in their faith, being steadfast in their prayers, and paying the zakat [the poor tax]. For this is the true religion.

98:6 The unbelievers among the People of the Book and the idolaters will burn for eternity in the Fire of Hell. Of all the created beings, they are the most despicable. As for those who believe and do good works, they are the most noble of all created beings.

98:8 Their reward is with their Lord, in the Gardens of Paradise, beneath which are flowing rivers. They will live forever. Allah takes pleasure in them, and they take pleasure in Him. In this way those who fear Allah will be rewarded.

8:52 They are like Pharaoh's people and the ones before them who treated their Lord's revelations as lies. Therefore, Allah will punish them for their sins. Allah is strong and severe in His vengeance. Allah will never change the blessings He has given a people until they change what is in their own hearts. Allah is all-hearing, all-knowing.

8:54 In the same way as the Pharaoh's people and those before them, they denied their Lord's revelations. Therefore, We destroyed them for their sins, and We drowned Pharaoh's people for they were all evil-doers. The lowest of creatures in Allah's sight are those who deny Him, those who repetitively break their treaties and do not fear Allah. If you capture them in war, separate the leaders from the followers so that the followers may be warned. If you fear treachery from anyone, then throw away your treaty with them. Allah does not love treacherous people.

3:83 Say: We believe in Allah and in what has been sent down to us; and in what has been sent down to Abraham, and Ishmael, to Isaac and Jacob and the tribes; and in the Scriptures given to Moses, Jesus, and the messengers from their Lord. We make no distinction among them, and to Him we submit as Muslims. Those who follow a religion other than Islam, their religion will never be accepted from them, and in the world to come they will undoubtedly be among the lost.

65:8 How many cities have turned away from the command of their Lord and His messengers! Therefore, We judged them severely and punished them with a harsh punishment. They tasted the evil consequences of their own behavior, and the consequences of their behavior were ruinous.

65:10 Allah has prepared a severe punishment for them. Those who are wise fear Allah for He has sent down a reminder: a Messenger who gives you clear signs from Allah so that he may bring those who believe and do good works out of the darkness and into the light. Those who believe in Allah and do good works, Allah will lead into the Gardens beneath which rivers flow, where they will live forever. Allah has given them rich provisions.

65:12 It is Allah who created seven heavens and as many earths. The divine command is sent down through all of them so that you will know that Allah has power over all things and that Allah comprehends all things with His knowledge.

33:56 Truly, Allah and His angels bless the Messenger! Believers, bless him and greet him with all the respect he is due.

33:57 Truly, those who speak evil of Allah and His Messenger will have Allah's curse upon them in this world and the world to come. He has prepared a torturous punishment for them. And those who speak evil of believing men and women, when they have done nothing to deserve it, will carry the guilt and a clear sin.

58:5 Those who oppose Allah and His Messenger will be laid low, just as those who came before them. And now that We have sent down clear signs, the unbelievers will receive a humiliating punishment. On the day Allah raises all of them to life, He will tell them of what they did. Allah has recorded it even though they do not remember it, and Allah witnesses all things.

58:7 Do you not realise that Allah knows all that is in the heavens and the earth? If three people are speaking in secret together, He is the fourth; if there are five, He is the sixth. Whether there are fewer

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

or more, He is with them wherever they may be. Then, on Resurrection Day, He will tell them everything they have done, for Allah knows all things.

22:1 People, fear your Lord, for the earthquake of the Hour of will truly be a dreadful thing.

22:2 On that day, every nursing mother will abandon her infant, every woman who is pregnant will abort her burden, and you will see people staggering around as if they are drunk, even though they are not. Allah's wrath will be powerful upon them.

22:3 Among the people there are those who [Abu Jahl], in ignorance, argue about Allah and follow every rebellious devil. It is decreed that whoever takes him as a friend will be led astray, and they will be led to the torment of the Fire.

22:5 You people, if you are in doubt about the resurrection, remember how We created you from the dust, then from sperm, then from clots of blood, and then from pieces of flesh, both shaped and shapeless so that We may prove Our power to you. We cause you to remain in the womb for an appointed period; then We bring you forth as infants so that you may grow to maturity. There are some of you who die young, and others who live to be so old that they forget all they ever knew. And you have seen the earth parched and lifeless, but as soon as We send down rain, life begins to stir and swell bringing forth every kind of luxuriant herb. Allah gives life to the dead and has total power over all things.

22:7 And undoubtedly the hour will come when Allah will raise all of those who are in the grave to life. And among the people there are some who argue about Allah without knowledge, guidance, or the illuminating scriptures. They turn away in contempt and lead others away from Allah's path. They will be disgraced in this world, and on the resurrection day they will be made to taste the torment of the Fire. And We will say to them, "This is what your misdeeds have earned you, for Allah is not unfair to His servants."

22:11 And there are some who say they serve Allah, yet they stand on the periphery of faith. If they are blessed with good fortune, they are satisfied with it, but when trials come upon them, they turn away in infidelity giving up this world and the world to come. That is a clear loss. They call upon gods that can neither harm them nor help them. This is a grievous sin. They call upon him who would rather harm them than help them. Truly evil is both the master and the friend.

22:14 But Allah will lead those who believe and do good works into Gardens watered by flowing rivers. Allah completes all that He plans.

22:15 If anyone thinks that Allah will not make His Messenger victorious in this world and the world to come, let them tie a rope to the ceiling of his house and hang himself with it. Then let him see if that course of action remedies his anger. We have sent down the Koran containing clear signs. Allah guides whom He pleases.

22:18 Do you not see how all that is in the heavens and earth adore Allah, the sun, moon, and stars, the mountains, trees, and beasts, along with many of the people? But a great number of them are deserving of punishment. And those whom Allah disgraces will have no one to honour them. Allah does all that He pleases.

22:19 These two, the believers and the unbelievers, argue with each other about their Lord, but for the unbelievers, clothing of Fire has been made for them. Boiling water will be poured on their heads. It will scald their insides and their skin as well. They will be beaten with iron rods. Every time they, in their torment, attempt to escape from the Fire, they will be dragged back into it, and they will be told, "Taste the torture of the burning."

22:23 But Allah will lead those who believe and do good works into the Gardens, beneath which are flowing rivers. They will be adorned with gold bracelets and pearls and clothed in silk garments. They were guided by the righteous words. They were guided to the glorious path.

22:25 But the unbelievers who lead others away from Allah's path and keep them from entering the Holy Mosque [the Kabah], which We have given to all mankind—both natives and visitors, and those who sinfully seek to profane it—We will make them taste a painful punishment.

22:70 Do you not realise that Allah knows all that is contained within the heavens and earth? Truly all is recorded in the Book; this is easy for Allah. Nevertheless, they worship others besides Allah who have not been warranted, and about whom they know nothing. Those who commit this sin will have no one to help them.

22:72 When Our clear signs are recited to them, you will plainly see the denial on the unbelievers' faces. They can barely prevent themselves from attacking those who recite the signs [verses] to them.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Say to them, "Shall I tell you of something much worse than these signs? It is the Fire of Hell, which Allah has promised for the unbelievers. What a wretched home it is."

22:73 People, here is a parable, listen to it: Those on whom you call besides Allah are unable even to create a fly, even though they combine their power to try. And if the fly were to carry a speck of dust away from them, they would be unable to bring it back. Weak are both the called-upon and the caller. They do not give Allah the praise He is due, for Allah is strong, mighty.

22:75 Allah selects His messengers from among angels and men. Truly, Allah is all-hearing and all-seeing. He knows what is in front of them and what is behind them, and all things will return to Allah. Believers, bow down and prostrate yourselves, and worship your Lord. Do good works so that you will prosper.

64:1 All that is in the heavens and in the earth give praise to Allah. The entire kingdom and the all glory are His. He has power over all things.

64:2 It was He who created you, and although some of you are unbelievers and others believers, He sees everything you do. He created the heavens and the earth to reveal the truth. He created you and gave you your beautiful shape. All will return to Him.

64:4 He knows everything that is in the heavens and earth. He knows all that you hide and all that you make known. Allah knows all your deepest secrets.

64:5 Have you not heard of what happened to the unbelievers who came before you? They experienced the evil consequences of their actions, and a terrible punishment still awaits them. This is because when messengers came to them with clear signs they said, "Will simple humans be our guides?" So they rejected the message and turned away. Allah does not need them. Allah is self-sufficient and worthy of praise.

64:7 The unbelievers think that they will not be raised to life on the Day of Judgment. Say: Yes, you will be raised by my Lord, and you will be informed of everything you have ever done! That is easy for Allah. Therefore, believe in Allah and His messenger and in the light which we have sent down to you. Allah knows all your actions.

64:9 That day when He will gather you all together for a Day of Assembly, that will be a day of cheating. The believers will cheat the unbelievers out of their place in Paradise. Those who believe in Allah and do what is right, He will take away all their sins and lead them into the Gardens watered by flowing rivers, where they will live forever. This is the ultimate reward. But the unbelievers, those who reject Our revelations, will be prisoners of the Fire, where they will live forever. A torturous end!

47:10 Have they not traveled through the land and seen the final consequences of those who came before them? Allah brought utter destruction to them, and a similar end waits for the unbelievers. This is because Allah protects those who believe. The unbelievers have no protector.

47:12 Truly, Allah will lead those who believe and do good works to the Garden beneath which rivers flow, while the unbelievers enjoy the pleasures of this world and eat their fill like the beasts of the field. And the Fire will be their final destination! And how many cities, which were stronger than your own city which drove you out, have We decimated, and they had no one to help them. Are those who follow the clear path sent down by their Lord equals to those who think their evil deeds are acceptable and those who follow their own cravings?

47:15 A description of the Paradise which Allah promised to those who fear Him: in it are flowing rivers of pure water and rivers of milk that never turn sour; rivers of wine, delectable to those who drink it and rivers of clear honey. In it there are all kinds of fruit, with forgiveness from their Lord. Are these to be measured against the ones who will live in the Fire for eternity, and who are made to drink boiling water that will tear their insides?

47:16 Among them are some who will in fact listen to you, but when they leave you they go to those with knowledge and ask, "What is it that he said just now?" These are the ones whose hearts have been hardened by Allah and who follow their own desires. Those who follow the right path, however, will receive His increased guidance and He will teach them what to fear.

47:18 Do the unbelievers wait for the Hour of Doom to suddenly come and take them unaware? Its signs have already come, and when it is actually upon them, how then will they be warned? Therefore, know that there is no god except Allah, and ask forgiveness for your sins and for the sins of the men and women who believe. Allah knows the places you go as well as your place of rest.

22:42 And if they reject you, remember that so did the people of Noah, and of Ad and Thamud [ancient Arabic cities], and the people of Abraham and Lot, and those who lived in Midian [a city on

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

the Red Sea] have also denied their messengers. Moses, too, was rejected. I endured the unbelievers for a long while; then I seized them, and how terrible was My rejection of them.

22:45 How many cities, which were full of sin, have we destroyed? Many wells lie neglected and castles abandoned. Have they not traveled through the land, or do they not have hearts with which to understand or ears to hear? It is not that their eyes are blind, but their hearts within their breasts are blind. They ask you to bring the punishment quickly. Allah will not fail to keep His promise. Truly, one day in Allah's sight is like a thousand years in your eyes. And how many nations have I endured, while they were full of wickedness? In the end I punished them, and to Me all will return.

22:49 Say: People, I have only been sent to give you a clear warning. Those who believe and do good works will be forgiven and will be richly provided for; but those try to refute Our signs will be the prisoners of the Fire.

3:7 It is He who has revealed the Scriptures to you. Some of its verses are clear and basic in their meaning. These are the foundation of the Book, and others are metaphorical. Those whose hearts have a tendency to err follow the metaphorical verses seeking to cause arguments when they attempt to interpret them. Only Allah knows their meaning. And those who are firmly grounded in knowledge say, "We believe in it. All of it comes from our Lord," but only those who possess understanding will listen. Our Lord! Do not let our hearts go astray after You have guided us to what is right, and grant us Your mercy for You are the most generous giver. Lord! Surely You will gather all of mankind together on the assured day. Allah will not fail to keep His promise. As for the unbelievers, neither their wealth or their children keep Allah's wrath from them, and they will be fuel for the Fire like Pharaoh's people and those who came before them who rejected Our revelations. Allah destroyed them for their sins. Allah is cruel in his retribution.

60:8 Allah does not forbid you to deal with kindness and fairness towards those who have not made war upon you on account of your religion, or who have driven you forth from your homes. Allah loves those who act with fairness. Allah only forbids you to make friends of those who, on account of your religion, have warred against you, have driven you out of your homes, and have helped those who drove you out. Whoever makes friends of them are unjust.

2:263 Kind words and forgiveness are better than charity coupled with an insult. Allah is self-sufficient and gracious.

2:264 Believers! Do not taint your charity by reminding others of your generosity or by taunting them, like those who spend their wealth to show off and do not believe in Allah or the Last Day. Such people are like rocks barely covered with soil: when the rain falls they are left bare. No good will come of their deeds. Allah does not guide those who disbelieve. Those who give away their wealth with the aim to please Allah are like a garden on a hillside where the rain is plentiful and the yield is doubled, and if there is no rain, then the dew is sufficient. Allah sees all you do.

2:266 Would any of you like to have his garden of palms and vines, watered by flowing rivers, to be destroyed by a fiery wind when he is in his old age with dependant children? It is in this way that Allah makes His revelations known to you so that you will reflect.

2:267 Believers! To charity give of your wealth [pay the poor tax], which you have earned lawfully, and from that which We have given you from the earth. Do not give worthless things that you yourself would not even want. Know that Allah is self-sufficient, and worthy of praise.

2:268 Satan threatens to take away all that you have earned and commands you to perform vulgar acts, but Allah promises you His forgiveness and riches. Allah is generous and all-knowing. He gives wisdom to whom He pleases, and one who receives the gift of wisdom is truly rich; nevertheless, only those who understand keep this in mind. Whatever you give to charity or whatever oath you make, it is known to Allah. The evil-doers have no one to help them. It is good to do charitable works publicly, but it is better to give to charity in private, and it will do away with some of your sins. Allah knows what you do.

2:272 It is not your job to set them on the right path, but Allah will guide whom He pleases. Whatever good you do will come back to you, given that you only give to please Allah. All the good you do will come back to you in full; you will not be wronged.

2:274 Those who give to charity both day and night, and in secret and in public, will be rewarded by their Lord. They will not have anything to fear or regret.

2:275 Those who live on lending others money at a high rate of interest will rise before Allah like one whom Satan has touched and made mad because they claim that their practices are no different

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

from trading. Allah allows trading, but has forbidden usury [excessive interest on a loan]. One who is admonished by his Lord and changes his ways can keep what he has earned. His case is for Allah to judge. But those who go back to their old ways will be prisoners of the Fire, where they will live forever.

8:22 The vilest creatures in Allah's sight are the ones who are deaf, dumb, and without sense. If Allah had recognized any potential in them, He would have given them the ability to hear. Even if He makes them hear, they would still turn their backs and deny the faith. Believers! Answer the call of Allah and His messenger which gives you life. Know that Allah comes between a person and his own heart and that you all will be gathered to Him. Protect yourselves from sinning because it will not only be the unbelievers who will face temptation. Allah is severe in His punishment.

8:27 Believers! Do not betray the trust of Allah and His messenger or knowingly betray His secrets. And know that your children and your wealth are merely temptations and that Allah's reward is immense. Believers! If you fear Allah, He will give you wisdom to discern right from wrong, He will cleanse you of evil and forgive your sins. Allah is the Lord of boundless grace.

60:2 If they have the upper hand of you, they will prove your enemies. They will stretch out their hands and tongues to hurt you and will desire that you reject the truth. Neither your kindred nor your children will be of profit to you on the Last Day. He will sever the connections between you. Allah sees your actions.

60:4 There is a good example in Abraham of those who followed him when they said to their people, "We are clear of you and of what you worship besides Allah. We renounce you, and between us a hatred and hostility has sprung up forever until you believe in Allah alone." Do not imitate the language of Abraham to his father, "I will pray for your forgiveness, but I will obtain nothing for you from Allah." Oh, our Lord, in You we trust, to You we repent, and to You we will return at last.

60:5 Oh, our Lord, do not make us a trial for those who disbelieve, but forgive us, Lord, for you are the mighty and wise. There is in them a good example for all who hope in Allah and in the Last Day. If any turn away, Allah is truly rich and praiseworthy. Allah will, perhaps, establish good will between yourselves and those whom you take to be your enemies. Allah is powerful, gracious, and merciful.

9:69 You act like those who lived before you who were mightier than you in strength and more abundant in wealth and children. They enjoyed their portion, so you enjoy your portion as they who were before you enjoyed theirs, and you talk like they talk. Their works are fruitless in this world and in the hereafter. These are the lost ones.

9:70 Has the story not reached them of those before them—of the people of Noah, and of Ad, and of Thamud [cities of the Arabs], and of the people of Abraham, and of the inhabitants of Midian [a town on the Red Sea], and of the overthrown cities? [All of these were destroyed by Allah because they did not listen to their messengers.] Their messengers came to them with clear proofs of their mission. Allah did not wrong them, but they wronged themselves.

9:71 The faithful of both sexes are mutual friends. They command what is just and forbid what is evil. They observe regular prayer, contribute regularly to charity, and they obey Allah and His Messenger. Allah will show His mercy to these. Allah is mighty and wise. Allah promised the faithful, both men and women, Gardens beneath which the rivers flow in which they shall abide, and blessed mansions in the Gardens. The best, though, will be Allah's good pleasure in them. This is the supreme triumph.

5:55 Your protectors are Allah and His Messenger and those who believe, who observe regular prayer and regular charity, and who bow in worship. And whoever takes Allah, His Messenger, and those who believe for friends, they truly are the people of Allah and must be triumphant. Oh, you who believe, do not take those who have received the Scriptures [Jews and Christians] before you, who have scoffed and jested at your religion, or who are unbelievers for your friends. Fear Allah if you are true believers. When you call to prayer, they make it a mockery and a joke. This is because they are a people who do not understand.

3:1 ELIF. LAM. MIM. There is no god except Him, the living, the eternal. He has sent down to you the Scriptures with the truth, which confirm the scriptures which came before it. And He has already sent down the Law of Moses and the Gospel of Jesus to guide mankind and to show them the difference between good and evil.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

3:4 Those who reject Allah's revelations will receive severe punishment. Allah is mighty, Lord of revenge. Nothing in the earth or in heaven is hidden to Him. It is He who forms you in your mothers' wombs according to His pleasure. There is no god except Him, the mighty, the wise!

4:48 Allah will not forgive those who worship other gods besides Him, but for other sins, He will forgive whom He pleases. Those who serve gods other than Allah have committed a terrible sin.

4:87 Allah! There is no god except Him. He will undoubtedly gather you all together on the Day of Resurrection. And whose words have more truth than Allah's?

24:34 We have sent clear signs down to you and shown you the people who came before you as an example and a warning for those who fear Allah.

24:35 Allah is the light of the heavens and the earth. His light is like an alcove in which there is a lamp encased in glass, and this glass glistens like a star. The lamp is lit from the oil of a blessed tree, which is neither an olive of the east nor the west. Its oil would give light even if it was not touched by fire. It is light upon light. Allah will guide whom He pleases to His light, and Allah sends down such parables for mankind, for Allah knows all things. His light is found in the mosques which Allah has permitted to be built so that His name will be remembered inside them, where He is praised in the morning and in the evening. To those who cannot be diverted by business from remembering Allah, who regularly attend their prayers and pay the poor tax, who fear the day when hearts will pound and eyes will roll, and who pray that Allah will reward them for their good works and give to them of His bounty, Allah gives generously.

24:39 But as for the unbelievers, their works are like a mirage of water in the desert to a thirsty traveler. When they finally reach it, they find it to be nothing; all they find is Allah who will pay them back all they are due. Allah is quick to settle His accounts. Or they are like the depths of a deep, dark ocean, covered by waves riding upon waves, above which there are clouds, darkness upon darkness. When someone reaches his hand out in front of himself, it can barely be seen. Truly those to whom Allah does not give light will find no light at all.

2:216 You are commanded to fight although you dislike it. You may hate something that is good for you, and love something that is bad for you. Allah knows and you do not. When they ask you about fighting in the holy month, say: Fighting at this time is a serious offense, but it is worse in Allah's eyes to deny others the path to Him, to disbelieve in Him, and to drive His worshippers out of the Sacred Mosque. Idolatry is a greater sin than murder. They will not stop fighting you until you turn away from your religion. But any of you who renounce your faith and die an unbeliever, will have your works count for nothing in this world and the world to come. These people will be prisoners of the Fire, where they will live forever.

8:1 When they ask you about the spoils of war say: The spoils belong to Allah and His messenger. [This sura was written after the Battle of Badr.] Therefore, fear Allah and settle your arguments. Obey Allah and His messenger if you are truly believers.

8:38 Tell the unbelievers that if they change their ways, then they would be forgiven for their past. If, however, they continue to sin, let them remember the fate of those who came before them. Fight against them until they stop persecuting you, and Allah's religion reigns sovereign over all others. If they cease, Allah knows all they do, but if they turn their backs, know that Allah is your protector—an excellent helper.

8:45 Believers! When you confront their army stand fast and pray to Allah without ceasing so that you will be victorious. Obey Allah and His messenger, and do not argue with one another for fear that you will lose courage and strength. Be patient for Allah is with the patient. Do not be like the Meccans who left home bragging and full of vainglory. They prevent others from following Allah's path, but Allah knows all that they do.

8:48 Satan made their sinful acts seem acceptable to them, and he said, "No one will defeat you this day, and I will be there to help you." When the two armies came within sight of one another, however, he quickly fled saying, "I am finished with you for I can see things which you cannot [the angels were helping to kill the unbelievers]. I fear Allah for Allah's punishment is severe."

8:49 The hypocrites [Muslims who were weak in their faith] and those with diseased hearts said, "Their religion has misled the Muslims." But those who have faith in Allah will discover that Allah is mighty and wise. If only you could witness the angels carrying off the unbelievers' souls! They slash their faces and backs saying, "Taste the torment of the Fire!" This is what you will receive for the actions that your hands have done for Allah is not unfair to His servants.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

8:65 Messenger! Call the faithful to fight. If there are among you twenty who will stand fast, they will overcome two hundred; and if there are a hundred of you, they will overcome a thousand unbelievers for they lack understanding. Allah has now lessened your burden because He knows that there is weakness in you. If there are among you a hundred men who will stand fast, they will overcome two hundred; and if there are a thousand among you, they will, by the permission of Allah, overcome two thousand. Allah is with the steadfast.

8:67 A prophet should not take prisoners of war until he has fought and slaughtered in the land. You desire the bounty of the world, but Allah desires the bounty for you of the world to come. Allah is mighty and wise. If there had not been a prior command from Allah, you would have been punished severely for what you had taken. But now enjoy the spoils you have taken, which are lawful and good, but fear Allah. Allah is forgiving and merciful.

2:190 And fight for Allah's cause [jihad] against those who fight you, but do not be the first to attack. Allah does not love the aggressors.

2:191 Kill them wherever you find them, and drive them out of whatever place from which they have driven you out for persecution [the Meccans made Mohammed leave] is worse than murder. But do not fight them inside the Holy Mosque unless they attack you there; if they do, then kill them. That is the reward for the unbelievers, but if they give up their ways, Allah is forgiving and merciful.

2:193 Fight them until you are no longer persecuted and the religion of Allah reigns absolute, but if they give up, then only fight the evil-doers. The defilement of a sacred month and sacred things are subject to the laws of retaliation. If anyone attacks you, attack him in the same way. Fear Allah and know that He is with those who believe.

2:195 Spend your wealth generously for Allah's cause [jihad] and do not use your own hands to contribute to your destruction. Do good, for surely Allah loves those that do good.

2:244 Fight for Allah's cause [jihad] and remember that He hears and knows everything.

2:245 Who will lend Allah a generous loan, which He will pay back multiple times? Allah gives generously and takes away, and you will return to Him.

2:246 Have you not considered what the leaders of the Children of Israel said to one of their messengers when Moses died? They said, "Appoint a king for us, and we will fight for the cause of Allah." He said, "What if you decline to fight when ordered to do so?" They said, "Why would we not fight for Allah when we and our children have been driven out of our homes?" But in the end, when they were ordered to fight all but a few refused. Allah knows the evil-doers.

2:261 Those who give their wealth for Allah's cause are like the grain of grain that grows seven ears with each ear having one hundred kernels. Allah will multiply the wealth of those He pleases. Allah is caring and all-knowing. Those who give their wealth for Allah's cause [jihad] and do not follow their gifts with guilt-inducing comments or insults will be rewarded by their Lord. They will have nothing about which to fear or grieve.

2:273 Charity is for those who have fought for Allah's cause and are now unable to work the land or travel to trade. The ignorant will think that they are wealthy because they are so modest, but you can tell them by their appearance. They do not beg people unrelentingly. Whatever charity you give will be known to Allah. Allah has placed His curse on usury and His blessing on charitable giving. Allah has no love for the ungrateful and sinful.

2:286 Allah does not give a soul more than it can withstand. It shall be rewarded for whatever good or evil it has done. Lord, do not punish us if we forget or make a mistake. Lord, do not give us a burden such as that which was given to those who came before us. Lord, do not give us more than we are able to withstand. Forgive us and forget our sins, and show us mercy. Only You are our protector, and give us victory over the unbelievers.

8:26 Remember when there were only a few of you and you were despised throughout the nation, always afraid that your enemies would destroy you; it was then He sheltered you. He strengthened you with His help and gave you good things to eat so that you would be thankful.

8:59 Do not let the unbelievers think that they will escape Us. They have no power to escape. Gather against them all of your armed forces and cavalry so that you may strike terror into the hearts of the enemies of Allah and your enemy, and others besides them whom you do not know but whom Allah knows. All that you give for Allah's cause [jihad] will be repaid. You will be treated with fairness.

8:61 And if they are of a mind to make peace, then make peace too, and put your trust in Allah for He is all-hearing and all-knowing. But if they plan to betray you, surely Allah is sufficient for you. It

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

is He who has strengthened you with His help and with the believers, giving them affection for one another. If you had given them all the earth's wealth, you could not have bound them together, but Allah has bound them, for He is mighty and wise. Oh messenger! Allah's strength is sufficient for you and your followers.

8:70 Messenger! Tell the captives who are under your control, "If Allah finds good in your hearts [if the prisoners convert to Islam], He will give you something better than that which has been taken away from you, and He will show you forgiveness. Truly, Allah is forgiving and merciful." If, however, they plot to betray you, know that they have already betrayed Allah. He has therefore given you power over them. Allah is all-knowing and wise.

8:72 Truly, those who believe and have left their homes and have given of their wealth and lives for Allah's cause, and those who have taken them in and helped them, will be as close as family to each other. But those who believed but did not leave their homes, you are not beholden to them until they also go into exile. But if they seek your help on account of the faith, it is your duty to help them except those against whom you have a treaty. Allah knows all that you do.

8:73 The unbelievers give comfort and protection to each other, therefore, if you do not do the same for one another, there will be oppression in the land and widespread corruption.

8:74 Those who have believed and have left their homes and fought for Allah's cause [jihad], and those who have taken them in and given them help, they are the true believers. They will receive mercy and generous provisions. Those who have believed and left their homes to fight with you since then, they are also a part of your family. According to Allah those who are related to you by blood are the closest to you. Allah knows all things.

47:1 Those who deny Allah and prevent others from following Allah's path, He will make their plans fail. Those who believe and do good works, however, and believe in what Mohammed has revealed, as it is the truth sent down from their Lord, He will cleanse them of their sins and improve their circumstances.

47:3 This is because the unbelievers follow lies while the believers follow the truth sent down from their Lord. It is in this manner that Allah sets forth the rules of conduct for mankind.

47:4 When you encounter the unbelievers on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly. Afterward, either allow them to go free or let them pay you their ransom until the war is over. This you are commanded. If it had been Allah's will he would have taken out His vengeance upon them, but He has commanded this so that He may test you by using these others. As for those who are killed for Allah's cause [jihad], He will not let their sacrifice be in vain. He will lead them into Paradise, of which He has told them.

47:7 Believers! If you help Allah's cause [jihad], Allah will help you and make you stand firm. But as for those who deny Allah, they will be destroyed. He will make their plans fail because they have rejected His revelations. He will thwart their tactics.

47:33 Believers! Obey Allah and the messenger, and do not let your effort be in vain. Those who do not believe and who prevent others from following Allah's path and then die as unbelievers will not receive Allah's forgiveness. Therefore, do not be weak and offer the unbelievers peace when you have the upper hand, for Allah is with you and will not begrudge you the reward of your deeds.

47:34 Those who do not believe and who prevent others from following Allah's path and then die as unbelievers will not receive Allah's forgiveness. Therefore, do not be weak and offer the unbelievers peace when you have the upper hand for Allah is with you and will not begrudge you the reward of your deeds.

47:36 Truly this present life is only for play and amusement, but if you believe and fear Him, He will give you your reward and will not ask you to give up your worldly wealth. But if He were to ask you for all of it and strongly urge you, you would become greedy, and this would reveal your hatred.

47:38 You are called upon to give to Allah's cause [jihad], but some of you are greedy. Whoever of you acts miserly does so only at the expense of his own soul. Truly, Allah has no use for you, but you have need for Him. If you turn your backs on Him, He will simply replace you with others who will not act like you!

61:1 All that is in the heavens and earth gives praise to Allah for He is mighty and wise.

61:2 Believers! Why do you say you do things that you never actually do? [At the battle of Uhud, some who had pledged courage fled and failed to fight.] It is most hateful in Allah's sight when you say one thing and yet do another.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

61:4 Truly Allah loves those who fight for His cause and stand together in battle array like a solid wall.

61:5 Remember when Moses said to his people, "My People, why do you try to persecute me when you know that Allah has sent me to you?" So when they went astray, Allah allowed their hearts to wander for Allah will not guide evil-doers.

61:10 Believers! Should I show you a profitable exchange that will keep you from severe torment? Believe in Allah and His messenger and fight valiantly for Allah's cause [jihad] with both your wealth and your lives. It would be better for you, if you only knew it!

61:12 He will forgive you of your sins and lead you into Gardens beneath which rivers flow. He will keep you in beautiful mansions in the Gardens of Eden. That is the ultimate triumph. And He will give you other blessings for which you long: help from Allah and a swift victory. Give the good news to the believers.

61:14 Believers! Be Allah's helpers just as Jesus, son of Mary, said to his disciples, "Who will help me to do the work of Allah?" and they replied, "We are Allah's helpers." Some among the Children of Israel believed in him and others did not. But for those who believed, We gave them victory over their enemies.

57:10 And for what reason should you not give to Allah's cause [jihad], when the heavens and earth are Allah's inheritance alone? Those of you who gave to the cause before the victory and fought will receive a greater reward than those who gave and fought after it. But Allah has promised a good reward to all of you. Allah knows all that you do. Who will loan generously to Allah? He will pay him back double what he is owed, and he will receive a noble reward.

4:88 Why are you divided into two groups concerning the hypocrites when Allah Himself has turned away from them because of their evil deeds? Do you wish to guide those whom Allah has led astray? You will not be able to guide those whom Allah leads astray.

4:91 You will also find others who seek to gain your confidence as well as that of their own people. Every time they are thrown back into temptation, they fall into it deeply. If they do not keep away from you or offer you peace or withdraw their hostilities, then seize them and kill them wherever they are. We give you complete authority over them.

4:94 Believers! When you travel abroad to fight for Allah's cause [jihad], be discerning, and do not say to everyone who greets you, "You are not a believer," only seeking the fleeting joys of this world [by killing the unbeliever and taking their property]. With Allah are abundant joys. You too were like them before Allah granted His grace to you. Therefore, be perceptive; Allah knows all that you do.

4:95 Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah's cause [jihad]. Allah has ranked those who fight earnestly with their wealth and lives above those who stay at home. Allah has promised good things to all, but those who fight for Him will receive a far greater reward than those who have not. They will be conferred ranks especially from Him, along with forgiveness and mercy, for Allah is forgiving and merciful.

4:100 Those who leave their homes for Allah's cause [jihad] will find many places of refuge and provisions in the earth. Those who leave their homes flying to fight for Allah and His Messenger and die, their reward from Allah is assured. Allah is gracious and merciful!

4:101 When you go forth through the land for war, you will not be blamed if you cut your prayers short because you fear that the unbelievers are about to attack you for the unbelievers are your undoubted enemies.

4:102 And when you [Mohammed] are with the believers conducting prayer, let a group of them stand up with you, taking their weapons with them. After they have prostrated themselves, let them go back to the rear and allow another group to come up and pray with you, also allowing them to be armed. It would please the unbelievers if you failed to carry your weapons and luggage so that they could attack you all at once. You will not be blamed if you lay down your weapons when a heavy rain impedes you or when you are sick, but you must always be vigilant. Allah has prepared a disgraceful torment for the unbelievers.

4:103 And when you have finished your prayers, remember Allah when you are standing, sitting, and lying down. But when you are free from danger, attend to your prayers regularly for prayer at certain times is commanded for believers.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

4:104 Do not relent in pursuing the enemy. If you are suffering, so are they, but you have hope from Allah while they have none. Allah is all-knowing and wise!

59:9 Those who remained in Medina in their homes and have embraced the faith take care of those who have fled seeking refuge. They are not jealous of what the refugees have received but give them preference above themselves, even though they are poor. Those who keep themselves from their own jealousies will be prosperous. And those who came after them in the faith say, "Lord! Forgive us as well as those who preceded us in the faith, and do not cause us to have ill-will toward the faithful. Our Lord! Truly you are kind and merciful."

22:39 Those who have been attacked are given permission to fight because they have been persecuted, and surely Allah is able to make them victorious. There are some who have been driven out of their homes unjustly just because they said, "Allah is our Lord." If Allah had not repelled some men by using others [war], the monasteries, churches, synagogues, and mosques, in which Allah's name is praised, would have been destroyed. But surely Allah will help those who help Him in His cause. Allah is strong and mighty. Allah will surely help those who, once we establish them as leaders in the land, pray regularly and pay the poor tax and command what is right and forbid what is wrong. And the final outcome of all things is in Allah's hands.

22:58 Those who fled their homes for Allah's cause [jihad] and were killed or died as a result, surely Allah will provide for them generously, for Allah is the best provider. Allah will certainly lead them in with a pleasing welcome. Allah is all-knowing and gracious. So it will be. Whoever retaliates with the same force with which he was wronged and continues to be oppressed, Allah will help him. Allah is merciful and forgiving.

22:78 Fight valiantly for Allah's cause [jihad] as it benefits you to do for Him. He has chosen you, and has not made hardships for you in the religion; it is the religion of your father Abraham. It was Allah who called you Muslims, both in previous scriptures and now, so that the Messenger may be a witness for you and that you may be his witness against mankind. Therefore, pray regularly, pay the poor tax, and hold firmly to Allah, for He is your protector. He is the best protector and the best helper.

9:7 How can unbelievers be allies with Allah and with His Messenger except those with whom you made an agreement at the Sacred Temple [the Kabah]? So long as they are true to you, be true to them, for Allah loves the righteous.

9:8 How can there be a treaty for the others, since if they prevailed against you, they would not respect your agreement? They will speak fair words from their mouths, but their hearts will be against you. Most of them are rebellious and wicked. They have made some gains with the signs of Allah, and they have hindered many from His way. Evil is what they do. They do not respect the ties of blood or faith regarding the believers. These are the wrongdoers. Yet if they turn to Allah, observe regular prayer, and practice regular charity, they are your brothers in religion. We explain Our signs in detail for those who understand.

9:12 If the unbelievers break their oaths and revile your religion after an alliance is made, then fight the leaders of unbelief, for their oaths are nothing to them, so they may be stopped. Will you not fight against those Meccans who have broken their oaths, plotted to expel your Messenger, and attacked you first? Do you fear them? Allah is more worthy of your fear, if you are believers. So make war on them. Allah will punish them by your hands. He will put them to shame and will give you victory over them. He will heal the hearts of the believers and will remove the wrath in their hearts. Allah gives mercy to whom He will. Allah is knowing and wise.

9:16 Do you think that you will be abandoned as if Allah did not yet know those among you who struggle and who have not taken anyone for friends beside Allah, His apostle, and the faithful? Allah is well aware of what you do.

9:19 Do you compare him who gives drink to the pilgrims and who visits the Sacred Temple to him who believes in Allah and the Last Day and strives hard in Allah's cause? They are not equal in the sight of Allah, and He does not guide the unrighteous.

9:20 They who have believed, have fled their homes, and have striven with all their might with their property and their souls in the cause of Allah will have the highest rank with Him. These are the ones who are triumphant. Their Lord sends them tidings of mercy from Himself and of His good pleasure and Gardens in which lasting pleasure will be theirs. They will abide there forever. Allah's presence is the greatest reward of all.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

9:100 As for those who led the way: the first of the Emigrants [those who left Mecca with Mohammed], the Helpers [the Medinans who helped the Muslims from Mecca], and those who have followed their noble conduct, Allah is well pleased with them, and they with Him. He has made them Gardens under whose trees the rivers flow to abide therein forever. This will be the mighty achievement.

9:120 The people of Medina and the Arabs of the desert around them had no cause to abandon Allah's Messenger or to prefer their own lives to his because anything they did or suffered was seen as a deed of righteousness. Whether they suffer thirst, fatigue, or hunger in the name of Allah, or take any steps that anger the unbelievers, or receive any damage from the enemy, it is all written down for them as a good work. Allah does not allow the reward of the righteous [those who die in jihad] to perish.

9:121 They could not spend anything in Allah's cause [jihad], small or great, nor cross any valley but it is written down in their credit. Allah may reward them with better than they have wrought.

3:12 Say to the unbelievers, "Soon you will be defeated and thrown into Hell, a wretched home!" Truly, there has been a sign for you in the two armies which met in battle [at the battle of Badr, 300 Muslim defeated 1000 Meccans]. One army fought for Allah's cause, and the other army was a group of unbelievers, and the unbelievers saw with their own eyes that their enemy was twice its actual size. Allah gives help to whom He pleases. Certainly there is a lesson to be learned in this for those who recognize it.

5:51 Oh, believers, do not take the Jews or Christians as friends. They are but one another's friends. If any one of you take them for his friends, he surely is one of them. Allah will not guide the evildoers.

5:52 You will see those who have a diseased heart race towards them and say, "We fear in case a change of fortune befalls us." Perhaps Allah will bring about some victory or event of His own order. Then they will repent of the thoughts they secretly held in their hearts.

5:53 Then the faithful will say, "Are these the men who swore their most solemn oath by Allah that they were surely with you?" Their deeds will be in vain, and they will come to ruin. Oh, you who believe, if any of you desert His religion, Allah will then raise up a people whom He will love and who will be loved by Him. They will be humble towards the faithful and haughty towards the unbelievers. They will strive hard for Allah's cause [jihad], and not fear the blame of any blamer. This is the grace of Allah. He gives to whom He pleases. Allah is all-embracing and all-knowing.

3:120 Remember when you [Mohammed] left your home early in the morning to lead the believers to their battle stations [battle of Uhud]? Allah heard and knew all. When two of your brigades showed cowardice, Allah protected them both. Let the faithful put their trust in Allah. Allah made you victorious at Badr when you were the weaker army. Therefore, fear Allah and be grateful to Him. Then you said to the believers, "Is it not enough for you that your Lord helped you by sending down three thousand angels?" Yes! And if you stand firm and fear Allah and you are suddenly attacked by your enemies, Allah will send down five thousand angels to wreak havoc upon them.

3:125 Allah intended this to be good news for you so your hearts will know peace. Victory comes from Allah alone, He is mighty and wise so that He might destroy a portion of the unbelievers, humiliate them, and keep them from their purpose. It is none of your concern whether He forgives them or punishes them for, truly, they are evil-doers. All that is in the heaven and earth belongs to Allah. He will forgive whom He pleases and punish whom He pleases. Allah is forgiving and merciful.

3:139 If you have been wounded [Muslims lost the battle of Uhud], be certain that the same has already befallen your enemies. We bring misfortune to mankind in turns so that Allah can discern who are the true believers, and so that We may select martyrs from among you. Allah does not love those who do evil. It is also Allah's purpose to test the believers and to destroy the unbelievers.

3:141 Did you think that you would be permitted into Paradise before Allah tested you to see who would fight for His cause [jihad] and endure until the end? You used to wish for death before you saw it, but now that you have seen it with your own eyes, you turn and run from it. Mohammed is only a messenger, and many messengers have come before him. If he died or was killed, would you turn your backs on the faith? But those who do in fact turn their backs will not hurt Allah in the least. And Allah will surely reward those who serve Him with gratitude.

3:144 No soul will ever die unless it is Allah's will. The length of each life is predetermined according to the Scriptures. Those who wish to receive their reward in this world will receive it, and

those who wish to receive their reward in the world to come will also receive it. And We will undoubtedly reward those who serve Us with gratitude.

3:146 Many of the messengers have fought for Allah's cause [jihad] alongside large armies. They were never frightened by what they encountered on Allah's path, nor did they weaken or cringe with fear. Allah loves those who stand firm. Their only cry was this, "Lord! Forgive us of our sins and the things we have done that were against our duty; help us stand firm and make us victorious over the unbelievers." Therefore, Allah gave them their reward in this world, as well as an excellent reward in the world to come. Allah loves those who do good.

3:148 Believers! If you follow the unbelievers, they will cause you to reject the faith and lead you to eternal damnation. But Allah is your protector and the best of helpers. We will strike terror into the hearts of the unbelievers because they worship others besides Allah, which He gave them no permission to do. Their home will be the Fire, a terrible resting place for the evil-doers.

3:151 Allah fulfilled His covenant with you [Mohammed] when He allowed you to destroy your enemies [at the battle of Badr]. And then later, when you [the Muslims at Uhud] lost your courage, arguments broke out among you [the Muslims disobeyed orders and broke ranks to run and get the exposed spoils of the Meccans] and you sinned after you had come so close to what you wanted [spoils of war]. Some of you wish for the desires of this world and some of you for the world to come. Therefore, He caused you to be defeated so that you might be tested. Now He has forgiven you for Allah shows grace to the believers.

3:152 Remember when you [at Uhud the Muslims broke and fled] ran up the hill in cowardice and paid no attention to anyone and the messenger was behind you calling you back to the battle? Allah rewarded you with trouble for the trouble you caused Him so that you would not grieve for the spoils you lost or for what happened to you. Allah knows all that you do.

3:134 Then, after the trouble Allah sent down upon you, He sent down calmness to wash over some of you. Some were overtaken by sleep, and others lay awake, stirred by their own passions, ignorantly thinking unjust thoughts about Allah. And they ask, "What do we gain by this affair?" Say: Truly the affair is entirely in Allah's hands. They hide in their hearts that which they do not want to tell you. They speak out saying, "If we had any say in this affair then none of us would have been killed here." Say: If you had stayed at home, those of you who were destined to be killed would have died regardless. This has taken place so that Allah might test your faith and see what is in your hearts. Allah knows the deepest secrets of every heart. Those of you who fled in cowardice on the day the two armies met in battle must have been tricked by Satan because of some evil you have done. But now Allah has forgiven you for Allah is forgiving and gracious.

3:155 Believers! Do not follow the unbelievers' example when they say about their brothers who have been killed in a foreign country or in battle, "If only they had stayed at home they would not have died or have been killed!" Allah will make them regret what they have said. Allah is the giver of both life and death; Allah knows all that you do.

3:156 The forgiveness and mercy they, who die or are killed for Allah's cause, will receive from Allah will be far better than anything they could have gained. If you die or are killed, then surely you will all be gathered before Allah.

3:164 And when disaster [battle of Uhud] befell you, although it brought destruction twice as great to the unbelievers, you said, "Why is this happening to us?" Say to them, "You have brought this upon yourselves for Allah controls all things. The destruction which befell you the day the two armies met in battle was Allah's will so He would recognize who were the true believers and who were the hypocrites." And when they were told, "Come and fight for Allah's cause [jihad] and drive your enemies back," they replied, "If we knew how to fight, then we would have followed you." Some of them were closer to unbelief than faith that day. What they said with their mouths was not what was in their hearts, but Allah knew what they were hiding in their hearts.

3:167 It was these who said, while sitting at home, of their brothers, "If only they had listened to us, then they would not have been killed." Say: Try to avert your death if what you say is true!

3:168 Never believe that those who have been killed for Allah's cause [jihad] are dead. No, they are alive with their Lord and receive rich provisions. They rejoice in the bounty Allah gives them and are joyful for those left behind who have yet to join them that they will have nothing fear or regret. They are filled with joy for Allah's grace and blessings. Allah will not fail to reward the faithful.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

3:171 As for those who answered the call of Allah and His messenger after they were defeated [battle of Uhud], those of them who do good works and fear Allah will be richly rewarded. They are the ones who when it was said to them, "Your enemies are gathering vast armies against you, so fear them," it only increased their faith and they said, "Allah's help is enough for us. He is the most excellent protector." It was in this manner that they earned Allah's grace and blessings, and no harm came to them. And they worked to please Allah for Allah is full of boundless grace.

168

3:174 It is only Satan who causes you to fear his followers [the leaders of the Meccans]. Do not fear them; fear Me if you are truly believers. Do not be distressed for those who turn away from the faith for Allah is not hurt by them. Allah will refuse them any part of the world to come. Severe torment awaits them. Those who trade their faith for unbelief will do no harm to Allah, and they will receive a painful punishment.

3:177 Do not let the unbelievers think that we lengthen their days for their own good. We give them time only hoping that they will commit more serious sins. They will receive a shameful punishment.

2:207 There are those as well who give their lives to earn Allah's approval; Allah shows compassion to His servants.

2:208 Believers, enter into submission to Islam with all your heart and do not follow the path of Satan. He is your avowed enemy. If you backslide after receiving these clear signs, then recognize that Allah is mighty and wise.

2:210 Are they going to wait until Allah comes down to them in the shadows of the clouds with His angels? By that time they will have already been judged for all decisions go back to Allah. Ask the Children of Israel how many clear signs We have sent down to them. But anyone who alters Allah's gift [the Koran] after they have received it will see that He is severe in His punishment.

2:212 The life of this world is full of temptations for the unbelievers, and they ridicule the faithful. But those who fear Allah will be above them on the Day of Resurrection. Allah gives generously to whom He pleases.

2:213 All the people of the world were once only one nation. Then Allah sent messengers to bring them good news and to warn them with the Scriptures and the truth so it would be the deciding factor in people's disputes. Only the People of the Book argued about the Scriptures after having received clear signs because of their hatred for one another. Allah guided the believers to the truth concerning their disputes. Allah will guide whom He pleases to the right path.

2:214 Did you think that you would enter Paradise without having to experience the same trials as those who came before you? Suffering and affliction came to them, and they were so upset that each messenger and his followers called out, "When will Allah help us?" Allah's help is always near.

2:215 They will ask you about what to give to charity. Say: Whatever you spend for good must go to parents, relatives, orphans, the poor, and to the needy traveler. Allah knows all the good things you do.

3:194 And their Lord heard them and said, "I will not keep any man or woman from receiving the reward of their work. You are created from one another." For those who fled their homes and were expelled from their country and those who were persecuted because of Me and have fought and died, I will wash away their sins and lead them into the Garden watered by flowing rivers. A reward from Allah and with Allah is the best of rewards." Do not be fooled by the unbelievers' good fortune [winning at the battle of Uhud].

3:196 It is only a fleeting comfort! [The victory of the Meccans at Uhud will be avenged.] Hell will be their home, a wretched bed. As for those who fear their Lord, they will live forever in the Garden watered by flowing rivers, and they will receive Allah's welcome reception. Allah's reward is surely better for those who are righteous.

3:198 There are some among the People of the Book [Christians and Jews] who believe in Allah and in what has been sent down to you and in what was sent down to them. They bow in humility to Allah and do not trade Allah's revelations for a meager price. These will be rewarded by their Lord. Allah is quick in His accounting.

3:199 Believers! Be patient and outlast all others in your endurance. Stand firm and fear Allah so that you may be victorious.

59:2 It was He who caused the People of the Book [the Jews] to leave their homes and go into the first exile. They did not think they would leave, and they thought that their fortresses could protect them from Allah. But Allah's wrath reached them from where they did not expect it and cast terror

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

into their hearts, so that they destroyed their homes with their own hands, as well as by the hands of the believers. Take warning from this example, you who have the eyes to see it!

59:3 And if Allah had not decreed their exile, surely He would have punished them in this world. And in the world to come they will receive the punishment of the Fire because they had disobeyed Allah and His Messenger. Whoever disobeys Allah, knows that Allah is truly severe in His punishment.

59:5 Allah gave you permission to cut down some palm trees and leave others intact so as to shame the wicked [the Jews]. After Allah gave the spoils to His Messenger, you made no move with horses or camels to capture them [the Jews], but Allah gives His messengers power over what He chooses. Allah is all-powerful.

59:7 The spoils of war taken from the people in the cities and given by Allah to His Messenger belong to Allah, to His Messenger and to his family, to the orphans, to the poor, and to the wayfaring traveler so that it will not stay among those of you who are wealthy. Take what the Messenger has offered you, and refuse what he has forbidden you. And fear Allah, for Allah is severe in His punishment.

59:8 A part of the spoils of war also belong to the poor refugees: the Immigrants driven from their homes and possessions who seek Allah's grace and help Allah and His Messenger. These are the sincere believers.

4:49 Have you not seen those who praise themselves for their purity? But Allah purifies whom He pleases, and they will not be treated unjustly in the slightest degree. See how they make up lies about Allah! That in itself is a terrible sin. Have you not seen those [Jews allied with the Meccans] to whom part of the Scriptures were given? They believe in idols and sorcery, and they say of the unbelievers, "These are guided on a better path than the believers." It is on these whom Allah has laid His curse. Those who are cursed by Allah will have no one to help them.

33:9 Believers! Remember Allah's grace when your enemies attacked you [the Battle of the Ditch], and We set a mighty wind against them [the Meccans and their allies, the confederates, put Medina under siege], and warriors they could not see, but Allah sees clearly all that you do. [The confederates' poor planning, poor leadership, and bad weather caused them to fail]

33:10 When they attacked you from above and from below, your eyes went wild, your hearts leapt up into your throats, and you doubted Allah's strength. There were the believers tried, and they were severely shaken. The hypocrites and the diseased of heart said, "Allah and His Messenger promised us only to deceive us." A group of them said, "People of Medina! It is not safe for you here. Therefore, go back to your city." Then another group said, "Our homes have been left defenseless," although they were not, and they really only wanted to run away.

33:14 If the enemy had infiltrated the entire city, the disaffected would have been incited to rebel, and they surely would have done so, but they would have maintained control for only a short while. Before they had pledged to Allah that they would never turn their backs and flee. A pledge to Allah must be answered for. Say: Fleeing will not help you. If you are running away from death or slaughter, even if you do escape, you will only be left to enjoy this world for a short time. Say: Who will keep you from Allah if it is His will to punish you or to show you mercy? Only Allah is your guardian and a helper.

33:18 Allah truly knows those among you who hinder others and say to their friends, "Come to our side," and who only fight a little and help you only begrudgingly. When they are overtaken with fear, then they look to you, rolling their eyes as if they were on the verge of death. But as soon as they are safe again, they attack you with their harsh words, greedily demanding the best of the spoils of war. These are not believers. Therefore, Allah will make their actions useless; that is easy for Allah.

33:20 They thought that the confederate tribes would never depart, and if the confederates should attack again, they would rather be in the desert among the Bedouin tribes asking for news about you! But if they were there with you, they would hardly take part in the battle.

33:21 You have an excellent example in Allah's Messenger for those of you who put your hope in Allah and the Last Day and who praise Allah continually. And when the believers saw the confederates they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth," and this served to increase their faith and devotion.

33:23 Some among the believers have been faithful in their covenant with Allah. Some of them have fulfilled their covenant with their deaths, and some are waiting for death, and they have not wavered

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

in their determination. Allah will reward the faithful for the faithfulness and will punish the hypocrites if He pleases or show them mercy if He pleases. Allah is forgiving and merciful.

33:25 And Allah drove back the unbelievers in their wrath, and they gained nothing by it. Allah aided the believers in the war, for Allah is strong and mighty. He brought down some of the People of the Book [the Jews] out of their fortresses to aid the confederates and to strike terror into their hearts. Some you killed, and others you took captive. He made you heirs of their land, their homes, and their possessions, and even gave you another land on which you had never before set foot. Allah has power over everything. [800 male Jews were executed, their property taken, and women and children enslaved.]

3:104 Do not be like those people who are divided among themselves and argue with one another after they have received clear signs. They will receive a dreadful punishment on the Day when some faces will shine with light and other faces will be darkened with despair. Then those whose faces are darkened will be asked, "Why did you reject the faith after having been believers? Taste now the retribution for your unbelief!" But those whose faces are light will receive Allah's mercy and enjoy it forever. These are Allah's revelations, which We tell you in truth. Allah does not will injustice on mankind. All that is in the heavens and the earth belongs to Allah, and to Him all things will return.

3:109 You are the best of people ever brought together for mankind commanding what is right and prohibiting what is evil. You believe in Allah. If the People of the Book [Jews] had believed, it certainly would have been better for them. While some of them are believers, most of them are evil-doers. If they attempt to harm you, it will only result in minor injuries. If they go to war with you, they will turn and run away, and they will have no one to help them. They will be covered with shame wherever they go unless they make a covenant with Allah or with men. They have brought Allah's wrath upon themselves, and they have been humiliated because of their disbelief and because they have unjustly killed His messengers. This is because they have rebelled and become sinners.

3:112 Yet not all of them are the same. There are some among the People of the Book who are righteous and who recite Allah's revelations throughout the night and worship Him. They believe in Allah and the Last Day, and command what is right and forbid what is wrong and urge each other on to do good works. These are the righteous people. They will not be denied their reward for whatever good they do for Allah knows those who do good.

3:115 As for the unbelievers, neither their wealth nor their children will keep them from the wrath of Allah. They will be prisoners of the Fire where they will live forever. What they spend in this world is like an icy wind that blows over the fields and destroys the crops of a people who are also evil-doers. It is not Allah who does them wrong, but it is they who wrong themselves.

5:12 Allah did, of old, make a covenant with the children of Israel, and We appointed twelve leaders among them, and Allah said, "I will be with you if you observe regular prayer, practice regular charity, believe in My messengers and help them, and offer Allah goodly gifts. I will surely wipe away your sins, and I will bring you into Gardens beneath which the rivers flow. Whoever of you does not believe this has gone astray from the even path."

5:13 Because they [the Jews] broke their covenant, We have cursed them and have hardened their hearts. They changed the words of Scripture [Islam claims that the Jews removed the references to Mohammed's coming from their Scripture.] from their places and have forgotten part of what they were taught. You will always discover them in deceits, except for a few of them, but forgive them and overlook their misdeeds. Allah loves those who act generously.

5:41 Oh, Messenger, do not let those who hurry to disbelief grieve you. Whether it is those who say the words, "We believe," while their hearts do not believe, or, it is the Jews, who will listen to any lie but do not come to you. They change words from their contexts and say, "If you are given this, take it, if you are not given this, then beware of it." For whomever Allah would mislead, you will be no help for him against Allah. Those whose hearts Allah does not desire to cleanse will suffer disgrace in this world and a grievous punishment in the next.

5:42 They [the Jews] are fond of listening to lies or devouring anything forbidden. If they do come to you [Mohammed], judge between them, or refuse to interfere. If you withdraw from them, they cannot harm you in any way, but if you judge, then judge between them with equity. Allah loves those who deal equitably. Why would they make you their judge since they possess their own law, the Torah, which holds the commands of Allah, yet they have not obeyed it? These are not believers.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

5:44 We have sent down the Torah, which was a guidance and light. The messengers who professed Islam used the Torah to judge the Jews, the rabbis, and the doctors because they were required to be the keepers and the witnesses of the Book. Therefore, Oh Jews, do not fear men but fear Me, and do not sell my signs for a miserable price. Whoever will not judge by what Allah revealed are the unbelievers.

5:45 We ordained in the Book, "Life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation." Whoever will give up retaliation, it is an act of atonement for his sins. Whoever does not use the laws of Allah to judge is unjust.

4:60 Have you not noticed those who act like they believe in that which has been revealed to you and that which was revealed before you? They wish to seek the judgment of Satan, although they have been commanded to deny him, and Satan wishes to lead them astray into grievous sin. And when it is said to them, "Come and be judged by what Allah has revealed and by His Messenger," you see them turn their heads in disgust. But how would they act if some disaster came upon them because of what they have done with their own hands? They would come to you, swearing by Allah, "We wish nothing but goodwill and reconciliation." But Allah knows the secrets of their hearts. Therefore, turn away from them and warn them, speaking words that will pierce their souls.

4:64 We have sent messengers only so that people will obey them by Allah's permission. If the people hurt themselves by their own error, and they came to you to ask Allah's forgiveness, and you asked Allah's forgiveness on their behalf, they would certainly have found Allah forgiving and merciful. But no, I swear by your Lord, they will not believe until they make you judge in all their disputes. Then they will have no doubt in the fairness of your judgment and will entirely submit to you.

4:66 If We had commanded them, "Lay down your lives," or "Abandon your homes," only a few of them would have obeyed. But if they had done as they were commanded, it would have been better for them and it would have strengthened their faith. We would have given them of Ourselves a great reward and guided them to the right path.

4:69 Those who obey Allah and His Messenger will live with the messengers and the faithful and the martyrs and the righteous. What wonderful company! This is the bounty of Allah, and Allah's infinite knowledge is sufficient. Believers! Be cautious, and either march forward in groups or advance all together. There are some among you who are sure to hang back, and if a disaster came upon you, would say, "Allah has dealt with us graciously because we were not in the battle." If, however, you were met with victory, they, as if there were no friendship between you, would say, "If only I had been with them! Surely I would have been greatly successful!"

4:74 Let those who would sell the life of this world for the world to come fight for Allah's cause [jihad]. Whoever fights for Allah's cause, whether he is killed or is victorious, We will grant him a great reward. How could you not fight for Allah's cause? For the weak men, women, and children who plead, "Lord! Rescue us from this city of oppressors [Mecca]. Send us a protector from Your presence; send a defender from Your presence."

4:76 The believers fight for Allah's cause [jihad] and the unbelievers fight for Satan. Therefore, fight against the friends of Satan. Truly Satan's strategy is weak.

4:77 Look at those who were told, "Lay down your arms of war for a time, attend to your prayers, and pay the poor tax." When they were told to resume fighting, some of them feared their fellow man more than they should have feared Allah, and said, "Lord! Why have you commanded us to fight? Why could you not have given us a longer respite?" Say: The joys of this world are fleeting. The world to come will be better for those of you who fear Allah, and you will never be treated unfairly in the least. Wherever you are, death will find you, even if you lock yourselves in high towers! If something good happens to them they say, "This is from Allah," but if something evil happens to them they say, "It was the Messenger's fault." Say: Everything is from Allah! But what is wrong with these people that they fail to understand what is told to them?

4:79 Whatever good comes to you is from Allah, but whatever evil happens to you is from yourself. We have sent you to mankind as a Messenger, and Allah is sufficient as your witness. Those who obey the Messenger obey Allah. As for those who turn away from you, We have not sent you to watch over them.

4:81 They promise obedience to you, but when they leave you, they gather together at night and plan to do other than what you say. Allah writes down all they say. Therefore, leave them alone and put

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

your trust in Allah. Allah is sufficient as your protector. Will they not study the Koran? Were it not from Allah, they surely would have found many contradictions in it. And when they hear any news, whether it is good or bad, they announce it to everyone. On the other hand, if they had told the Messenger or those in authority, the wise among them would have learned it from them. If it were not for Allah's grace and mercy, all but a few of you would have followed Satan!

4:84 Therefore, fight for Allah's cause [jihad]. Do not lay the burden on anyone but yourself, and stir up the faithful. It may be that Allah will restrain the unbelievers' fury. Allah is mightier and stronger in His punishment.

4:85 Those who mediate between people for a good cause will gain from it, but those who mediate for an evil cause will bear the consequences. Allah has power over all things.

4:86 When a considerate greeting is offered to you, return it with a more considerate greeting, or at least one equally as considerate. Surely, Allah takes note of all things.

66:6 Oh, believers, save yourselves and your families from the Fire whose fuel is men and stones [ritual objects made from stone], over which are set fierce and mighty angels. They do not resist Allah's commands, but do precisely what they are commanded. Oh, unbelievers, do not make excuses for yourselves this day. You are only being rewarded for your deeds.

66:8 Oh, believers, turn to Allah in true penitence. Maybe your Lord will cancel your evil deeds and will bring you into the Gardens beneath which the rivers flow on the day when Allah will not humiliate the Messenger or those who have shared his faith. Their light will run before them and on their right hands. They will say, "Lord perfect our light, and pardon us. You have power over all things."

66:9 Oh, Messenger, make war on the unbelievers and hypocrites, and be hard on them. Hell will be their home, and wretched is the passage to it.

66:10 Allah sets forth as an example to unbelievers the wife of Noah and the wife of Lot. They were under two of Our righteous servants yet they both deceived them, so their husbands did not help them at all against Allah. It was said to them, "Enter into the Fire with those who enter."

66:11 Allah also holds forth to those who believe the example of the wife of Pharaoh. She said, "Lord, build me a house with you in Paradise and deliver me from Pharaoh and his doings and deliver me from the wicked."

66:12 Mary, the daughter of Imran who guarded her chastity and into whose womb We breathed of Our spirit, accepted the words of her Lord and of His revelations. She was one of the obedient.

49:13 Oh, men, We have created you of a male and a female, and We have divided you into nations and tribes that you might have knowledge one of another. Truly, the most honourable of you in the sight of Allah is he who is the most careful of his duty. Allah is knowing and wise.

49:14 The Arabs of the desert say, "We believe." [A tribe of desert Arabs came to Medina during a famine. They converted to Islam and received charity.] Say: You do not believe, but you only say, 'We profess Islam,' for the faith has not yet found its way into your hearts. If you obey Allah and His Messenger, He will not withhold any of the rewards of your actions. Allah is indulgent and merciful. The true believers are only those who believe in Allah and His Messenger without doubts and who strive with their lives and their wealth on Allah's cause [jihad]. These are the sincere.

49:16 Say: Will you teach Allah about your religion when He knows all that is in the heavens and on the earth? Yes, Allah has knowledge of all things.

49:17 They think they did you [Mohammed] a favor when they [the desert Arabs] submitted to Islam. Say: Do not talk to me about having embraced Islam. Allah does a favor for you when He guides you to the faith if you are truthful. Allah knows the secrets of the heavens and of the earth, and Allah sees what you do.

48:17 It will be no crime on the part of the blind, the lame, or the sick if they do not go to the fight [participate in jihad], but whoever obeys Allah and His Messenger, He will bring him into the Gardens beneath which the rivers flow, but whoever turns back, He will punish him with a sore punishment.

48:18 Allah was well pleased when the believers swore loyalty to you under the tree. He knew what was in their hearts, and He sent down tranquility on them and rewarded them with a speedy victory and with the rich spoils of war they took, for Allah is mighty and wise.

48:20 Allah promised that you will capture rich spoils of war [this refers to the destruction of the Jews of Khaybar, who were made dhimmis who paid special taxes, jizya, and lacked civil liberties],

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

and He withheld men's hands from you that it may be a sign to the faithful and that He might guide you along the right way. There are other spoils of war, over which you have not yet had power, but Allah has encompassed them for you, for Allah is potent over all things.

48:22 If the unbelievers fight against you, they will surely turn their backs. They will find neither protector nor helper. Such has been Allah's method before. You will not find a change in Allah's course. It was He who held their hands from you and your hands from them in the valley of Mecca [Mohammed signed the treaty of Hudaibiya with the Meccans that recognized him as a powerful, political leader]. After that He gave you the victory over them, for Allah saw what you did.

48:25 These [the Meccans] are the ones who disbelieved and kept you away from the Sacred Mosque [the Kabah] and prevented the offering from reaching the place of sacrifice [the Meccans would not let Mohammed enter Mecca and make ritual sacrifices]. The believers might have been injured by accident [Mohammed could not attack the Meccans since there were both unbelievers and believers among them]. Allah will give mercy to whom he pleases or an attack would have been ordered. Had the believers not been among with the unbelievers, We would have surely punished the unbelievers with a sore punishment.

48:26 When the unbelievers had fostered rage in their hearts—the rage of ignorance—Allah sent down His peace on His Messenger and on the faithful. He made them stay close to the command of self-restraint [not to kill the unbelievers] for they were most worthy and deserving of it, and Allah knows all things.

48:27 Allah truly fulfilled the vision for His Messenger when He said, "You will surely enter the Sacred Mosque [the Kabah], if Allah pleases, in full security having your faces shaved and your hair cut. You will not fear for He knows what you do not know, and He has granted, beside this, a speedy victory." He has sent His Messenger with guidance and the religion of truth that He may proclaim it over every religion. Allah's testimony is enough for you.

48:28 Mohammed is the Messenger of Allah, and his comrades are strong against the unbelievers, but compassionate among themselves. You will see them bowing down, prostrating themselves, and imploring favors from Allah and His acceptance. The marks are on their faces from the traces of their prostrations [dust would be on the foreheads from bowing down to the earth]. This is their picture in the Torah and their picture in the Gospel. They are like the seed that puts forth its stalk. It strengthens, grows stout, and rises upon its stem rejoicing the husbandman. The unbelievers become enraged at them. To those who believe and do good work, Allah has promised forgiveness and a great reward.

9:122 The faithful should not all go out together to fight. If a part of every troop remained behind, they could instruct themselves in their religion and warn their people when they return to them that they should guard against evil.

9:123 Believers, fight the unbelievers who are near you, and let them find you to be tough and hard. Know that Allah is with those who guard against evil.

9:17 It is not for the unbelievers to visit or maintain the mosques of Allah while they witness against their own souls to disbelief. Their work bears no fruit; they will abide in the Fire forever. Only he who believes in Allah and the Last Day should visit the temples of Allah, observe regular prayer, and practice regular charity, and fear only Allah. These will be among the rightly guided.

9:28 Oh, believers, only the unbelievers are unclean. Do not let them come near the Sacred Temple after this year of theirs. If you fear poverty from the loss of their business [breaking commercial ties with the Meccans], Allah will enrich you from His abundance if He pleases. Allah is knowing and wise.

9:38 Oh, believers, what possessed you that when it was said, "March forth in Allah's cause [jihad]," you cling heavily to the earth? Do you prefer the life of this world to the next? Little is the comfort of this life compared to the one that is to come. Unless you march forth, He will punish you with a grievous penalty, and He will put another in your place. You will not harm Him at all, for Allah has power over everything.

9:40 If you do not assist your Messenger, it is no matter for Allah assisted him when the unbelievers drove him out, he [Mohammed] being only one of two men. When the two [Mohammed and Abu Bakr] were in the cave, the Messenger said to his companion, "Do not be distressed, for Allah is with us." Allah sent His tranquility upon him, and strengthened him with hosts you did not see. He humbled the word of those who disbelieved and exalted the word of Allah, for Allah is mighty and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

wise. March forth both the lightly and heavily armed, and strive hard in Allah's cause [jihad] with your substance and your persons. This is better for you if you know it.

9:42 Had there been a near advantage and a short journey [Mohammed marched to Tabuk against the Greeks. It was a long, hot campaign], they would certainly have followed you, but the journey was too long for them. Yet they will swear by Allah saying, "If we only could have, we would surely have gone forth with you." They would destroy their own souls. Allah knows that they are surely lying.

9:43 Allah forgive you, Mohammed. Why did you give them permission to stay behind before you knew those who told the truth from those who lied? Those who believe in Allah and in the Last Day do not ask for exemption from fighting with their wealth and their lives. Allah knows those who fear Him.

9:73 Oh, Prophet, strive hard against the unbelievers and the hypocrites, and be firm with them. Hell will be their dwelling place: A wretched journey.

9:84 Never pray over nor stand over the grave of anyone of them who dies because they did not believe in Allah and His Messenger and died in their wickedness.

9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya], and they are humiliated.

9:30 The Jews say, "Ezra is the son of Allah," [this tradition is unknown in the Old Testament] and the Christians say, "The Messiah is a son of Allah." Such are the sayings in their mouths, but they resemble the saying of the unbelievers of old. Allah destroy them. How they are deluded from the truth.

9:31 They take their rabbis and their monks and the Messiah, son of Mary, for Lords besides Allah [Both Jews and Christians of that area used the term "rabbi" for their religious leaders. Islam only applied rabbi to Allah], though they were bidden to worship one Allah only. There is no god but Allah. He is far from having the partners they associate with Him.

9:32 They desire to put out Allah's light with their mouths, but Allah only desires to perfect His light, though the unbelievers detest it. He sent His Messenger with the guidance and a religion of the truth that He may make it victorious over every other religion, though the unbelievers will detest it.

9:34 Oh, Believers of truth, many of the rabbis and monks devour the substance of man and hinder them from the way of Allah. To those who store up gold and silver and do not spend it on Allah's cause [jihad], give tidings of grievous torment. On that day their treasures will be heated in Hellfire and their foreheads, their sides, and their backs will be branded with them, "This is the treasure you have buried for yourselves. Now, taste your riches."

5:14 We made a covenant with those who say, "We are Christians," but they, too, have forgotten a part of what they were taught [Islam claims that the Christians suppressed the prophecies of Jesus that Mohammed would be the final prophet] so We have stirred up animosity and hatred among them that will last until Resurrection Day. In the end, Allah will tell them what they have done.

5:15 Oh, people of the Scriptures, Our Messenger has come to you to clear up what you have hidden of those Scriptures and to pass over many things that are now unnecessary. Now you have a new light and a clear Book from Allah. He will use it to guide whoever seeks to follow His good pleasure to paths of peace. He will bring them out of the darkness to the light, and, by his decree, will guide them to the straight path.

5:17 Surely they are unbelievers who say, "Allah is the Messiah, son of Mary." Say: Who has any power against Allah if He chose to destroy the Messiah, son of Mary, his mother, and all who are on the earth together? Allah's is the sovereignty of the heavens and of the earth and of all that is between them. He creates what He will, and Allah has power over all things.

5:72 The unbelievers say, "Jesus is the Messiah, Son of Mary," for the Messiah said, "Oh, Children of Israel, worship Allah, my Lord and your Lord." Whoever will join other gods with Allah, He will forbid him in the Garden, and his abode will be the Fire. The wicked will have no helpers. They surely blaspheme who say, "Allah is the third of three [the Trinity]," for there is no god except one Allah, and if they do not refrain from what they say, a grievous penalty will fall on those who disbelieve. Will they not turn to Allah and ask His forgiveness? For Allah is forgiving and merciful.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

5:75 The Messiah, Son of Mary, is but a messenger. Other messengers have passed away before him, and his mother was a saintly woman; they both ate food. See how Allah makes His signs clear to them; then see how they turn from the truth. Say: Will you worship, beside Allah, that which can neither hurt nor help you? Allah hears and knows all things.

SUPPLEMENT 2: ALL VERSES ON: JEW HATRED IN THE KORAN

Entire Koran: 152,006 words

Number of verses: 123 with

10242 words of Jew hatred = 6.7%

MECCA KORAN:

Meccan Koran: 97184 words

Number of verses: 9 with

960 words of Jew hatred = 1%

27:76 Surely this Koran explains to the Children of Israel most of the issues upon which they disagree. Certainly it is a guide and a mercy for those who believe. Surely your Lord will use His wisdom to judge between them. He is the mighty and the all-knowing. So put your trust in Allah. Surely, you are on the path to the plain truth.

27:80 You can not make the dead listen or the deaf to hear, when they have turned to flee, nor can you guide the blind from their errors. You can not make any listen except those who believe our revelations and who have submitted to Islam. When the Word against them is fulfilled, We will send a monster created from the earth to speak to them because mankind did not believe Our signs. One day We will gather together, from all peoples, a group of those who rejected Our signs and organize them into ranks until, when they come before their Lord, He will say, "Did you reject My signs because you could not understand them? What was it that you were doing?" And the Word will be fulfilled against them, because of their wickedness. They will be unable to speak in their own defense.

17:2 We gave the Book [the Torah] to Moses and made it a guide for the Children of Israel, commanding, "Do not take another guardian besides me." You descendants of the people We carried to safety with Noah! He was a grateful servant. In the Book We gave clear warning to the Children of Israel that they would twice commit wickedness on the earth and be filled with arrogance. Upon the first warning we sent Our mighty and war-like servants against you [the Syrians conquered the Jews]. They went from house to house, and Our warning was completely fulfilled. Later, in turn, We made you masters over them and increased your resources and children and made your armies much larger. We said, "If you do well, you will do well for yourselves; if you do evil, you will do it against yourselves." So, when the second warning came, We sent another people to bring grief to you [the Romans conquered the Jews], and to enter the temple as they did before and to utterly destroy all that came under their control.

7:159 And among the people of Moses there is a certain number who guide others with truth and establish justice. And We divided them into twelve tribes, or nations, and We inspired Moses when the people asked for drink, saying, "Strike the rock with thy staff," and from there gushed twelve springs, and each tribe knew its own place for water. We gave them clouds to shade them, and sent manna [food from heaven] and the quails to them. "Eat the good things We have provided you." They did no harm to Us, but they did injure themselves [when they stored the manna instead of trusting that more would be furnished the next day].

7:161 When it was said to them, "Live in this town and eat wherever you wish and speak with humility and enter the gate in humility. We will forgive you wrongs, and We will give more to those who do good." But those who did wrong among them changed that word [the Jews made a pun and changed hittat, absolution, to habbat, grain] into another that had been told to them, so We sent them a plague for their wrong doings.

7:163 Ask them about the town that stood by the sea, how the Jews broke the Sabbath. Their fish came to them on their Sabbath day appearing on the surface of the water. But during the work week there were no fish to catch. So We made a trial of them for they were evildoers. And when some of

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

them said, "Why do you preach to those whom Allah is about to destroy or chastise with awful doom?" They said, "To do our duty for the Lord so that they may be able to ward off evil."

7:165 When they disregarded the warnings that had been given to them [not to work on the Sabbath], We rescued those who had forbidden wrongdoing, and We punished the wrongdoers for their transgressions. But when they persisted in what they had been forbidden, We said to them, "Be as apes, despised and loathed." [The Jews were changed into apes.]

7:167 Then the Lord declared that until Resurrection Day, He would use others to punish the Jews, for the Lord is quick to punish, and most surely is He forgiving and merciful. And We sent them out on the land as separate nations. Some of them were righteous and some were not. We have tried them with prosperity and adversity in order that they might return to Us.

7:169 After them came an evil generation. They inherited the Scriptures [the Torah], but they chose the pleasures of this world saying, "Everything will be forgiven us." If similar vanities came to them again, they would seize them again. But did they not accept a promise through the Scripture that they would not speak anything of Allah but the truth? And they have studied what is in the Book [Koran], but the home in the hereafter is for those who fear Allah. Do you not understand? And for those who keep the Scriptures and keep regular prayer, We will not waste the reward of the righteous. When We shook the mountain over them, as if it were a covering, and they thought it was going to fall on them, We said "Hold fast to what We have given you, and remember what is in it so you may guard against evil."

MEDINA KORAN

Medinan Koran: 54,822 words

Number of verses: 114 with

9,282 words of Jew hatred = 16.9%

2:8 And some of the people [the Jews] say, "We believe in Allah and the Day," although they do not really believe. They wish to deceive Allah and His believers, but they fool no one but themselves although they do not know it. Their hearts are diseased, and Allah has increased their suffering. They will suffer an excruciating doom because of their lies.

2:11 And when they are told, "Do not make evil in the earth," they say, "We are only trying to make peace." But they truly are the evil-doers even though they do not realise it. When it is said to them, "Believe as others have believed," they say, "Should we believe as the fools believe?" They are the fools, if only they knew it! And when they meet with the faithful they say, "We believe too." But when they are alone with their fellow devils [Jews and Christians] they say, "Really, we are with you. We were only mocking them." Allah will throw their mockery back on them and leave them to wander alone in their blindness.

2:40 Children of Israel! Remember the favor I have given you, and keep your covenant with Me. I will keep My covenant with you. Fear My power. Believe in what I reveal [the Koran], which confirms your Scriptures, and do not be the first to disbelieve it. Do not part with My revelations for a petty price. Fear Me alone. Do not mix up the truth with lies or knowingly hide the truth [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet]. Be committed to your prayers, give to charity regularly, and bow down with those who bow down. Would you instruct others to be righteous and forget to attend to your own duties? You read the Scriptures! Do you not have sense? Seek guidance with patience and prayer; this is indeed a hard duty, but not for the humble who remember that they will have to meet their Lord and will return to Him.

2:75 Can you believers then hope that the Jews will believe you even though they heard the Word of Allah and purposefully altered it [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet] after they understood its meaning? And when they are among the believers they say, "We believe too," but when they are alone with one another they say, "Will you tell them what Allah has revealed to you so that they can argue with you about it in the presence of your Lord?" Do you not have any sense? Do they not realise that Allah knows what they hide as well as what they reveal?

2:78 There are illiterate people among them who do not know the Scriptures but only lies and unclear conjectures. Wretchedness will come to those who write their own scriptures and then claim,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

"This is from Allah," so that they can sell it for a pitiful price. They will have a mournful fate because of what they have written and for what they have earned by their actions.

2:80 And they say, "The Fire will not touch us except for a few days." Say: Did you receive such a promise from Allah because Allah will not break his promise, or do you merely speak of Allah what you do not know? Surely those who do evil and become surrounded by sin will be prisoners of the Fire where they will live forever. Those who believe and do good deeds are the rightful owners of the Garden where they will live forever.

2:63 And remember, Children of Israel, when We made a covenant with you and raised Mount Sinai before you saying, "Hold tightly to what We have revealed to you and keep it in mind so that you may guard against evil." But then you turned away, and if it had not been for Allah's grace and mercy, you surely would have been among the lost. And you know those among you who sinned on the Sabbath. We said to them, "You will be transformed into despised apes." So we used them as a warning to their people and to the following generations, as well as a lesson for the Allah-fearing.

2:87 We gave Moses the Scriptures and sent other messengers after him. We gave Jesus, the son of Mary, clear signs and fortified him with the Holy Spirit [the angel Gabriel, not the Spirit of the Trinity]. So whenever a messenger is sent that does not conform to your desires, will you become insolent and either deny him or kill him?

2:88 They say, "Our hearts are hardened." But Allah has cursed them for their unbelief. Their faith is weak. And when the Scriptures came from Allah, confirming what they already had, they refused to believe in it, although they had long prayed for victory over the unbelievers. Therefore, Allah's curse is on those without faith! They have sold themselves for a vile price by not believing what Allah has sent down, begrudging Him the right to send it to whichever messenger He pleases. They have brought relentless wrath upon themselves. Disgraceful punishment awaits the unbelievers.

2:91 When they are told, "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." They reject what has since been sent down even though it is true and confirms their own scriptures. Say: Then why did you kill the messengers of Allah in the past if you are truly believers?

5:59 Say: Oh, people of the Book [Jews and Christians], do you not reject us only because we believe in Allah, in what He has sent down to us, in what He has sent before us, and because most of you are wrongdoers? Say: Can I tell you of retribution worse than this that awaits them with Allah? It is for those who incurred the curse of Allah and His anger; those whom He changed into apes [Jews] and swine [Christians]; those who worship evil are in a worse place, and have gone far astray from the right path.

5:61 When they presented themselves to you, they said, "We believe," but they came as unbelievers to you, and as unbelievers they left. Allah well knew what they concealed. You will see many of them striving with one another to hurry sin, to exceed limits, and to eat unlawful things. What they do is evil. Why do their doctors and rabbis not forbid them from the habit of uttering wickedness and eating unlawful food? Certainly, their works are evil.

5:64 The Jews say, "The hand of Allah is chained up." Their own hands will be chained up [on the Last Day, the Jews will have their right hand chained to their necks], and they will be cursed for what they say. No, both His hands are outstretched. He bestows His gifts at His own pleasure. That which has been sent down to you from your Lord will surely increase the rebellion and unbelief of many of them. We have put animosity and hatred between them that will last until Resurrection Day. Every time they kindle a fire for war, Allah will extinguish it. Their aim will be to assist mischief on the earth, but Allah does not love those who assist mischief.

5:65 If only the people of the Scriptures [Jews and Christians] will believe and guard against evil, we will surely take their sins away from them and will bring them into Gardens of delight. If they will observe the Law and the Gospel and what was sent down to them from their Lord, they will surely be nourished from above them and from beneath their feet. Some of them are on the right course, but many of them do evil.

5:67 Oh, Messenger, deliver what has been sent down to you from your Lord. If you do not, you will not have delivered His message. Allah will protect you from evil men, for Allah does not guide unbelievers. Say: Oh, people of the Book [Jews and Christians], you have no ground to stand on until you observe the Law and the Gospel and that which was sent down to you from your Lord. The Book

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

[the Koran] that was sent down from your Lord will certainly increase the rebellion and unbelief of many of them, but do not be grieved for the unbelievers.

5:69 Those who believe and those who are Jews, Sabians [unknown, but perhaps a sect of Christians in Iraq], and Christians—whoever believes in Allah and in the last day—does what is right. They will have no fear, nor will they be put to grief.

5:70 We made the covenant of old with the Children of Israel, and We sent messengers to them. Whenever there was a messenger with news that they did not desire, they became rebellious, and some of them they treated as liars, and some they killed. They thought no harm would come of it, so they became blind and deaf. Then Allah turned to them in mercy. Then again many of them became blind and deaf, but Allah sees what they do.

5:77 Say: Oh, people of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

5:78 Those among the Children of Israel who disbelieved were cursed by the tongue of David and of Jesus, Son of Mary, because they were rebellious and persisted in excesses. They did not restrain one another from the iniquity they committed. Their actions were detestable. You will see many of them make friends with the unbelievers. They have sent their evil works on before them. Allah is angry with them, and they will abide in torment forever. If they had believed in Allah, the Messenger, and the Koran that was revealed to him, they would not choose them for their friends, but most of them are rebellious wrongdoers.

5:82 You will find the Jews and the polytheists to be the most passionately hostile to those who believe. You will find the Christians to be the nearest in affection to those who believe. This is because they are devoted men of learning, and they are not arrogant. When they hear what has been revealed to the Messenger, you will see their eyes overflow with tears because they recognize the truth saying, "Oh, our Lord, we believe. Write us down with the witnesses. Why should we not believe in Allah and in the truth that has come down to us? Why should we not hope that our Lord will bring us into Paradise with the just?"

5:85 Therefore, Allah has rewarded them for their words with Gardens with rivers flowing beneath; they will abide there forever. This is the reward of the good, but they who do not believe and treat Our signs as lies will be the companions of Hellfire.

2:174 Those [the Jews] who conceal any part of the Scriptures which Allah has revealed in order to gain a small profit shall ingest nothing but Fire in their stomachs. Allah will not speak to them on the Day of Resurrection, and they will pay a painful penalty. They are the ones who buy error at the price of guidance and torture at the price of forgiveness; how intently they seek the Fire!

2:176 It is because Allah has revealed the Scriptures in truth that those who dispute them are in severe opposition.

3:66 Abraham was neither a Jew nor a Christian, but a righteous man, a Muslim, not an idol worshipper. Doubtless the ones who follow Abraham are the closest to him, along with this messenger and the believers. Allah is protector of the faithful. Some of the People of the Book try to lead you astray, but they only mislead themselves, although they may not realise it.

3:70 People of the Book [Jews and Christians]! Why do you reject Allah's revelations when you have witnessed their truth? People of the Book! Why do you cover up the truth with lies when you know that you hide the truth?

2:142 The foolish ones will say, "What makes them turn from the kiblah [the direction they faced during Islamic prayer]?" Say: Both the east and the west belong to Allah. He will guide whom He likes to the right path. We have made you [Muslims] the best of nations so that you can be witnesses over the world and so that the messenger may be a witness for you. We appointed the former kiblah towards Jerusalem and now Mecca so that We could identify the messenger's true followers and those who would turn their backs on him. It was truly a hard test, but not for those whom Allah guided. It was not Allah's purpose that your faith should be in vain, for Allah is full of pity and merciful toward mankind. We have seen you [Mohammed] turn your face to every part of Heaven for guidance, and now We will have you turn to a kiblah that pleases you. So turn your face towards the direction of the sacred Mosque, and wherever the believers are, they will turn their faces toward it. The People of the Book know that this is the truth from their Lord, and Allah is not unaware of what they do. Even if you were to give the People of the Book [Jews] every sign, they would not accept your kiblah, nor

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

would you accept theirs. None of them will accept the kiblah of the others. If you should follow their way after receiving the knowledge you possess, then you will certainly be a part of the unrighteous.

2:146 Those to whom we gave the Scriptures know Our messenger as they do their own sons [Jews who were secretly convinced of the truth of Mohammed], although some of them knowingly conceal the truth. This is the truth from your Lord; therefore, do not doubt it at all.

2:177 Righteousness is not determined by whether you face the east or the west. The one who is righteous believes in Allah, the Last Day, the angels, the Scripture, and the messengers; he gives his wealth for love of Allah to his family, to orphans, to the needy, to the wayfaring traveler, to the beggar, and for the ransom of slaves. The righteous one observes his prayers and pays the poor tax. The righteous one keeps his promises and stands firm in the face of suffering and hardship and war. These are the true believers, the Allah-fearing.

2:159 Those who conceal the clear signs and guidance [Mohammed said that the Jews corrupted the Scriptures that predicted his prophecy] that We have sent down after We have made them clear in the Scriptures for mankind, will receive Allah's curse and the curse of those who damn them. But for those who repent, change their ways, and proclaim the truth, I will relent. I am relenting and merciful. Those who reject Me and die unbelievers will receive the curse of Allah and of the angels and of mankind. They will remain under the curse forever with no lightening of their punishment and no reprieve. Your Allah is the one god. There is no god but Him. He is compassionate and merciful.

2:47 Children of Israel! Remember My favor that I gave you, lifting you up above all other nations. And fear the day when no soul will stand up for another, nor will any intervention be accepted from them nor will any ransom be taken; nor will they be helped.

2:49 And remember when We rescued you from Pharaoh's people? They subjected you to severe torment, killing your sons and only letting your daughters live. That was a great trial from your Lord. We parted the sea for you, saving you and drowned Pharaoh's people in front of your very eyes. And when We made a treaty with Moses for forty nights, in his absence you worshipped the calf and committed a terrible sin. Nevertheless, We forgave you so that you might be grateful.

2:54 And remember We gave Moses the Scripture and the ability to know right from wrong so that you would be guided to the right path. Then Moses said, "My people! You have wronged yourselves by worshipping the calf. Therefore, turn to your Creator and kill the wrong-doers among you. That will please your Creator and He will show you mercy. Surely He is relenting and merciful."

2:55 And when you said, "Moses! We will not believe in you until we see Allah manifest before us," a lightning bolt struck you while you looked on. We then brought you back to life so that you could have the chance to be grateful. We sent a cloud to give you shade and sent down manna and quails to you saying, "Eat of the good things We have provided for you." The Jews did Us no harm [the Jews stored up the manna and quails]; they only harmed themselves. And when We said, "Enter this city and eat from its plenty whatever you wish. Enter its gates humbly, asking forgiveness, and We will forgive your sins and reward the righteous." But the evil-doers changed the words We told them into something else, so We sent down Our wrath upon them for their sin.

2:60 And remember when Moses asked for water for his people We said, "Strike the rock with your staff." Then twelve fountains gushed out so that each tribe knew its drinking place. We said, "Eat and drink what Allah has provided, and do not act corrupt or cause evil on the earth." When you said, "Moses! We are tired of eating only one kind of food [manna and quails]. Ask your Lord to give us the many kinds of produce grown in the soil like herbs, cucumbers, grain, lentils, and onions." He said, "What! Would you give up that which is superior for what is inferior? Return to the city, and you will find what you want there." They were filled with shame and wretchedness. The wrath of Allah came down upon them because they rejected Allah's signs and killed his messengers without cause. That occurred because of their disobedience and sin.

2:62 Truly, those who believe in the Koran, along with Christians, Jews, and Sabians [perhaps the Christians of Iraq], and whoever believes in Allah and the Day and is righteous will be rewarded by their Lord. They should have no fears or regrets.

Then Your Hearts Were Hardened like Rocks

2:67 When Moses said to his people, "Allah has commanded that you sacrifice a cow," they said, "Are you mocking us?" Moses then said, "Allah forbid that I should become like these ignorant fools!"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

2:68 They said, "Call on your Lord to instruct us on what kind of cow we should use." He said, "Your Lord says the cow should not be too young or too old, but in between. Do as you are commanded."

2:69 They said, "Call on your Lord to tell us what color she should be." He replied, "Your Lord says it should be a fawn-colored cow with a pure and rich tone that gives pleasure to those who see it."

2:70 They said, "Call on your Lord to tell the exact kind of cow it should be, because they all look alike to us. We wish for guidance if it is Allah's will."

2:71 Moses answered, "Your Lord says it should be a cow not used to plough the earth or water the field, healthy and without imperfections." They said, "Now you have told us the truth." So they sacrificed the cow, although they did not care to do it.

2:72 Remember when you killed a man and then fought among yourselves about it, and Allah brought to light what you tried to hide. We said, "Strike the corpse with a part of the sacrificed cow." It is in this manner that Allah shows you His signs so that you will understand. Then your hearts were hardened like rocks, or even worse, for there are some rocks from which rivers gush forth; some are split in two and water comes out of them, and others fall down from fear of Allah. Allah is not at all unaware of your actions.

2:83 And remember when We made a covenant with the Children of Israel saying, "Worship Allah alone. Be good to your parents, your families, to orphans, and to those in need. Encourage others to be righteous, pray regularly, and give to charity." But then you all turned your backs on the promise, except a few, and paid no attention.

2:84 And when We made a covenant with you We said, "You shall not shed the blood of your people or turn them out of your cities." You agreed to this and were yourselves witnesses. Then after this you began killing your people and driving them out from your homes, backing one another up against them with sin and hatred. If they had come to you as captives, you would have liberated them, even though their banishment was illegal. [Two Jewish tribes of Medina went to war against a third Jewish tribe] Do you believe in one part of the Scriptures and deny the rest? What is the reward for those of you who act in this way except disgrace in this life and cruel torment of the Day of Resurrection? For Allah is never unaware of what you do. These are the people who purchase the life of this world at the price of the life to come; their torment will not be alleviated nor will they be helped.

Allah Is the Enemy of the Unbelievers

2:92 Moses came to you with clear signs, but when he was away you [the Jews] worshipped the calf and were wicked. And remember when We made a covenant with you and raised the towering height of Mount Sinai above you saying, "Hold tightly to what We have given you and obey Our commandments." You replied, "We hear but we rebel." And because of your unbelief, the worship of the calf was made to sink into your hearts. Say: Your faith bids you to do evil if you are in fact believers. Say: If Allah's Paradise is only for you and no others, then wish for death if you are telling the truth!

2:95 But they will never wish themselves dead because they know what they have done; Allah knows the sinners. In fact, you will see they love this life more than others, more than the idol worshippers. Each would love to see a thousand years, but even if this were so, they would never be able to escape their doom; Allah sees all they do.

2:97 Say: Whoever is an enemy of Gabriel—he who revealed Allah's revelation to you [Mohammed] confirming previous scriptures as guidance and good news for believers—whoever is Allah's enemy and the enemy of His angels and messengers, of Gabriel or Michael, will find Allah is the enemy of the unbelievers.

2:99 We have sent clear signs down to you, and only the perverse will deny them. What! Is not it true that every time they make a covenant some of them break it? The majority of them are unbelievers. And when Allah sent a messenger to them, confirming the scriptures they already had, many of them flung the Scripture of Allah behind their backs as if they knew nothing!

2:104 Listen, believers! Do not say to the messenger, "Raina," ['Listen to us'] but say: "Unsurna," ['Regard us respectfully']. [This was a pun used by the Jews of Medina. 'Raina' conveys a sense of 'Our Evil One'] Take notice; painful punishment awaits the unbelievers. Those who disbelieve among the People of the Book [Jews and Christians] and the pagans wish that no good should be sent

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

down to you from your Lord; but Allah will choose whom He pleases to receive His mercy. Allah is boundless in His grace.

A Donkey Who Is Made to Carry a Load of Books

62:5 Those to whom the Torah [the first five books of the Old Testament] was given and do not follow it can be compared to a donkey who is made to carry a load of books but is unable to understand them. Those who reject Allah's revelations are a sorry example. Allah does not guide those who do wrong.

62:6 Say: You Jews! If you believe that you are Allah's favorite people, set apart, then wish that you will die if you are telling the truth! But they will never wish to die because of their previous actions that have been sent on before them. Allah knows the evil-doers.

62:8 Say: The death from which you flee will certainly find you, and then you will return to the knower of things done in secret and in the open, and He will tell you everything you have ever done.

Those Who Invent Lies about Allah after This Are Surely Evil-Doers

3:92 All food was permissible for the Children of Israel, except that which Israel itself forbade, before the Law was sent down. Say: Bring the Law and read it if what you say is true. Those who invent lies about Allah after this are surely evil-doers. Say: Allah speaks the truth. Therefore, follow the religion of Abraham, the righteous. He was not one of the idolaters.

3:95 The first house of worship ever built for mankind was at Mecca, a sacred site, a guiding light for all the nations. In it are clear signs and the place where Abraham prayed; whoever enters there is safe. Pilgrimage to the House is a duty to Allah for everyone who is able to make the trip. And as for the unbelievers, certainly Allah has no need for them.

3:97 Say: People of the Book! Why do you reject Allah's revelations? Allah sees all that you do. Say: People of the Book! Why do you deter believers from Allah's path seeking to make it crooked when you yourselves were witnesses to Allah's covenant? Allah is never unaware of what you do.

3:99 Believers! If you were to listen to some of the People of the Book, they would make you unbelievers after you have already believed! But how could you deny the faith when Allah's clear signs are given to you and the messenger is there among you? Those who hold firmly to Allah will be shown the right path. They Threw Them behind Their Backs and Sold Them for a Meager Price

3:180 Allah has heard those who have said, "Truly Allah is poor and we are rich." [The Jews of Medina said this when asked for money by Mohammed.] We will certainly record their words as well as their unjust murders of the messengers. We will say to them, "Now taste the torment of the Fire. This is what you get for the wrong that you have done. Allah will never treat His servant unjustly."

3:182 To those [the Jews] who say, "Truly, Allah has commanded that we are not to believe a messenger until he presents a sacrifice and it is consumed by Fire from heaven," say: messengers came before me with clear signs and even performed the very miracle you describe. Why then did you [the Jews] kill them if what you say is true? If they treat you like a liar, then surely messengers before you have been treated as such even though they came with clear signs, with Psalms, and with the illuminating Scriptures.

3:184 Every soul will taste death, and you will only receive your rewards on the Day of Resurrection. Whoever escapes the Fire and is led into Paradise will have attained the ultimate goal for the life of this world is but a vain comfort.

3:185 You will undoubtedly be tested concerning your wealth and your soul, and you will certainly hear things that will try you from those who received the Scriptures before you and from the idolaters. But if you stand firm and fear Allah, this is all that is necessary for your life's affairs.

3:186 When Allah entered into a covenant with those to whom the Scripture had been given He said, "Make these Scriptures known to mankind and do not hide them," but they threw them behind their backs and sold them for a meager price! [Mohammed said that the original Torah predicted his coming. The Jews corrupted their scriptures to conceal his prophecy.] Their exchange was evil. Do not think that those who exult in their sins and love to be praised for what they have not done will escape their punishment. A painful punishment is waiting for them. We Destroy Your Faces and Twist Your Heads around Backwards

4:44 Have you not thought about those [Jews] to whom a part of the Scripture was given? They buy error for themselves and wish to see you go astray from the right path. But Allah knows your enemies best. Allah is sufficient as your protector, and Allah is sufficient as your helper. Some among the Jews take words out of the context of the Scriptures and say, "We have heard, and we disobey. We

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

hear as one who does not hear. Look at us!" in this way twisting the phrase and defiling the faith. But if they said, "We hear and obey. Hear us and look at us!" it would be better for them and more righteous. But Allah has cursed them for their disbelief; only a few of them have faith!

4:47 To those of you [Jews and Christians] to whom the Scriptures were given: Believe in what We have sent down confirming the Scriptures you already possess before We destroy your faces and twist your heads around backwards, or curse you as We did those [the Jews] who broke the Sabbath for Allah's commandments will be carried out. They Consumed Other's Wealth by Cheating

4:153 The People of the Book [Jews] demand that you cause a book to be sent down to them from heaven, but they demanded a harder thing from Moses. They said to him, "Show Allah to us plainly." And they were killed by a bolt of lightening for their wicked presumption. They worshipped the calf after they had received clear signs, but We forgave them of that and gave Moses indisputable authority.

4:154 And We lifted Mount Sinai over them when We made the covenant with them and said, "Enter the gates in humility, and do not break the Sabbath," and We received their solemn vow. But they broke the covenant, rejected Allah's signs, and unjustly killed the messengers, and they said, "Our hearts are hardened." It is Allah who has hardened their hearts because of their disbelief, so only a few are believers.

4:156 They rejected the faith and have spoken slanderously of Mary. They said, "We killed the Messiah, Jesus the son of Mary, Allah's messenger." But they did not kill him or crucify him, although it appeared so to them [the person crucified was not Jesus, but someone else]. And those who argued about it were in doubt concerning him. They had no clear knowledge about him and only went with opinion. They did not really kill him, but Allah lifted him up to Himself. Allah is mighty and wise!

4:160 Because of the wickedness of certain Jews, and because they turn many away from Allah's path, We have made certain wholesome foods unlawful for them because time and again they have hindered people from Allah's path. They have taken usury, even though they were forbidden to do so, and they consumed other's wealth by cheating. We have prepared painful torment for the unbelievers. But the learned among them, and those who deeply believe in what has been sent down to you and in what was sent down before you, and those who attend their prayers, and pay the poor tax, and believe in Allah and the Last Day, these will be given a great reward.

4:163 We have sent Our signs to you as We did to Noah and the messengers who came after him, and as We sent signs to Abraham, Ishmael, Isaac, Jacob and the tribes, and to Jesus, Job, Jonah, Aaron, and Solomon, and to David, to whom We gave the Psalms. Some of the messengers We have told you about before, but there are also some about whom We have not yet spoken, and Allah spoke directly to Moses. We sent messengers who brought good news as well as warnings so that after the coming of these messengers, mankind would have no excuse against Allah. Allah is mighty and wise! And Allah is His own witness that what He has sent down to you is His own knowledge, as are the angels. But Allah is a sufficient witness!

4:167 Those who do not believe and who lead others away from Allah's path have certainly strayed very far from the path themselves. Allah will not forgive the unbelievers and those who do wrong, nor will He forgive them or guide them to any path except the path to Hell, where they will live forever. And that is easy for Allah. People! The Messenger has come to you with truth from your Lord. If you believe, it will be better for you. But if you do not believe, know that all that is in the heavens and earth belongs to Allah. Allah is all-knowing and wise! With Whom Allah Is Angry

58:14 Have you not taken notice of those who befriend the people with whom Allah is angry? They are neither a part of your group or theirs, and they knowingly swear a lie. Allah has prepared a dreadful punishment for them, for their actions are evil. A humiliating punishment awaits those [Jews who pretend to be Muslims] who use their faith as a disguise and turn others away from Allah's path. Neither their wealth or their children will protect them from Allah. They will be prisoners of the Fire, where they will live forever.

58:18 On the day Allah will raise them all to life, they will swear to Him as they swear to you now, thinking that their words will help them. Are they not the liars? Satan has possessed them and caused them to forget their praise of Allah. They are of Satan's company. Truly, will it not be Satan's company who will be the losers? Those who oppose Allah and His Messenger will be laid low. Allah

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

has declared, "Surely I will be victorious, along with My messengers." Truly Allah is strong and mighty.

58:22 You will find no one who is a believer in Allah and the Last Day loving those who oppose Allah and His Messenger, even if it is their fathers, sons, brothers, or closest relations. Allah has engraved the faith on their hearts and with His own spirit He has strengthened them. He will lead them into the Gardens beneath which rivers flow, to live forever. Allah is very pleased with them, as they are with Him. This is Allah's company. And truly, will it not be Allah's company who will be victorious?

3:53 So the Jews plotted and Allah plotted, but Allah is the best of plotters. And Allah said, "Jesus! I am going to end your life on earth and lift you up to Me. [Jesus did not die on the cross. He was taken to Allah. He will return to kill the anti-Christ and then die a natural death.] I will send the unbelievers away from you and lift up those who believe above all others until the Day of Resurrection. Then all will return to Me and I will judge their disputes. As for the unbelievers, they will be punished with excruciating agony in this world and the world to come. They will have no one to help them. As for the believers who do good works, He will fully reward them. Allah does not love those who do wrong. These signs and this wise warning We bring to you."

3:58 Truly, Jesus is like Adam [neither had a father] in Allah's sight. He created him from the dust and said to him, "Be!" and he was.

3:59 This is the truth from your Lord, so do not doubt it. If anyone one argues with you about him after they have received the knowledge say, "Come, let us call together our sons and your sons, our wives and your wives, and ourselves and yourselves. Then we will humbly pray and ask for Allah's curse to come down upon all the liars." [A method of resolving religious disputes was for each party to call down the curses of their god upon the other party.] This is an entirely true account. There is no god except Allah, and truly Allah is mighty and wise. But if they reject you, surely Allah knows those who cause corruption.

2:109 Many of the People of the Book wish to turn you back into unbelievers because of their jealousy, even after they have clearly seen the truth. Forgive them and endure them until Allah shows His will to you. Truly Allah has power over all things. Attend to your prayers and pay the zakat [the poor tax]. You will be rewarded by Allah for whatever good you do. Allah sees all you do.

2:111 And they say, "Only Jews and Christians will enter Paradise." Those are their vain wishes. Say: Show your proof if you are telling the truth. But those who submit to Allah and do good deeds will be rewarded by their Lord. They will have nothing to dread or regret. The Jews say the Christians are wrong, and the Christians say the Jews are wrong, although they both read the Scriptures. The ignorant say they are both wrong. On the Day of Resurrection Allah will judge their disagreements.

2:114 Who is more evil than the people who wish to destroy Allah's mosques and forbid that His name be spoken in them [the Meccans prohibited the Muslim entry into the Kabah]? They should instead be entering into them with fear. They will meet with shame in this world and an awful torment in the world to come. The east and the west belong to Allah; therefore, wherever you go Allah is there. He is omniscient and all-knowing.

2:116 They say, "Allah has produced a son." All glory is to Him! All in the heavens and earth belong to Him, and will obey Him, the one and only creator of the heavens and earth. When He makes a decree, He only has to say to it, "Be!" and it is. And the ignorant ask, "Why does Allah not speak to us or give us some sign?" The same question was asked by those who came before them, and their hearts are the same. Certainly we have made the signs clear for those who have unshakable faith.

2:119 We have sent you to bring the truth and to warn the people. You will not have to answer for the prisoners of Hell. The Jews and Christians will never be satisfied with you unless you follow their religion. Say: Allah's guidance is the only true guidance. If you were to follow their wishes, despite your knowledge, there would be no one to help you or shield you from Allah's wrath. Those to whom we have given these Scriptures, and read them as they should be read, truly believe in what they say. Those who do not believe what they say will certainly meet with eternal damnation.

2:122 Children of Israel! Remember the favor that I have done for you and that I lifted you up above all other nations. Dread the day when no soul will stand for another, ransom will be taken from no soul, no intervention will be of any use to it, and the soul will be given no help.

4:53 Should those who would fail to give even a penny to their fellow man have a share in the kingdom? Do they envy the people for what they have received from Allah's bounty? We gave the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Scriptures and wisdom to the children of Abraham, and a grand kingdom. Some of them believe in His Messenger while others turn away from him. The flames of Hell are sufficient punishment for them! Those who reject Our revelations We will cast into the Fire. As soon as their skins are burnt away, We will give them new skins so that they will truly experience the torment. Truly Allah is mighty and wise!

4:57 But as for those who believe and do good works, We will lead them into the Gardens, watered by flowing rivers, where they will live forever; there they will be married to pure spouses, and We will lead them into the cool shade.

3:63 Say: People of the Book [Christians and Jews]! Let us settle upon an agreement: We will worship no one except Allah, we will set up no one as His equal, and none of us will take one from among us as a lord besides Allah. If they reject your proposal say, "Bear witness then that we are Muslims."

3:64 People of the Book! Why do you argue about Abraham [whether Abraham was a Jew or Christian] when the Law and the Gospel were not sent down until after him? Do you not understand? Listen, you are the ones who have argued about things of which you have some knowledge [arguments about Moses and Jesus], so then why do you argue about things of which you have no knowledge? Allah has knowledge, but you do not.

3:71 Some of the People of the Book say to each other, "Believe in what has been sent down to the believers in the morning. Then at the end of the day, deny it so they themselves might turn away from their religion." Believe in no one unless he is a follower of your religion. Say: Allah's guidance is the only true guidance! Do not believe that anyone will receive a revelation like that which was sent to you or think that they will ever argue with you in the presence of your Lord. Say: Surely grace is given by the hand of Allah. He gives it to whom He pleases. Allah is generous and wise. Allah specially selects to bestow His mercy on whom He chooses. Allah is the Lord of boundless grace.

3:74 Among the People of the Book [Jews and Christians] are some whom you can trust with a pile of gold, and they will pay it all back, but there are others among them who cannot be trusted with a single silver coin, for they will not pay it back unless you firmly demand it. This is because they say, "We are not bound to keep our word to the ignorant pagans," and they knowingly tell lies about Allah. But those who are true to the faith and guard against evil, surely Allah loves those who fear Him.

3:76 Those who sell their covenant with Allah and their oaths for a meager price will have no part in the world to come. Allah will not deign to speak to them or even glance in their direction on the Day of Resurrection, nor will He forgive them. They will have a painful end. And there are some of them who distort their words when quoting Scripture so you will think what they say is truly from the Scriptures, but what they say is not found in the Scriptures at all. They claim, "This is from Allah," when it is not from Him, and they consciously speak lies against Allah.

3:78 It is not possible that any human to whom Allah has given the Scriptures and wisdom and a position as His messenger should say, "Worship me rather than Allah." Instead he should say, "Be faithful servants of Allah for you have educated others in the Scriptures and have studied them intensely." Allah would not command you to worship the angels and messengers as your gods. Why would He encourage you to become unbelievers after you have already become Muslims? When Allah made a covenant with the messengers He said, "I give you the Scriptures and wisdom, and later a messenger will come to you who will confirm what you have been given. Believe in him and help him. Do you agree and accept the terms of My covenant with you?" They said, "We agree." And He said, "Then all of you be witnesses to this, as will I." If anyone turns back after promising this, they are perverse sinners. Do they look for a religion other than that of Allah when every creature in the heavens and in the earth have shown submission to Him, either by choice or by force? And all will return to Him.

4:116 Allah will not forgive those who worship idols, but He will forgive those He pleases for all other sins. Those who worship gods other than Allah have strayed into grievous error. Rather than calling on Him, they call upon female gods, and they pray to nothing but Satan, the rebel. Allah has cursed Satan because he said, "I will tempt a number of your servants and lead them astray and will arouse vain desires in them and command them to slit the ears of the cattle [a religious ritual for sacrificial animals]. I will command them to spoil Allah's creation [tattoos, scarification, piercing, etc.]." Whoever chooses Satan as a protector rather than Allah is ruined and beyond forgiveness.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

4:120 Satan makes promises and stirs up vain desires within them, but he makes promises only to trick them. These will make their home in Hell, and they will not be able to escape it.

4:122 But those who believe and do good works, We will lead them into the Gardens beneath which rivers flow, where they will live forever. This is Allah's promise, and whose words hold more truth than His? This will not be according to your desires, nor to the desires of the People of the Book [Jews and Christians]. Those who do evil will be paid back with evil and will find no one but Allah to protect or help them. As for the believers who do good works, whether man or woman, they will enter Paradise, and they will not be treated unjustly in the least.

4:125 And whose religion is better than those who submit themselves to Allah, do good, and follow the faith of Abraham, the righteous? For Allah Himself took Abraham as a friend. All that is in the heavens and earth belongs to Allah; Allah surrounds all things.

98:1 The unbelievers among the People of the Book [Jews and Christians] and the idolaters did not turn away from their unbelief until the proof came to them in a messenger from Allah reading holy pages containing true scriptures. The People of the Book did not become divided until after the clear proof had come to them.

98:5 And they were commanded nothing more than to serve Allah, worshipping none other than Him, being pure in their faith, being steadfast in their prayers, and paying the zakat [the poor tax]. For this is the true religion.

98:6 The unbelievers among the People of the Book and the idolaters will burn for eternity in the Fire of Hell. Of all the created beings, they are the most despicable. As for those who believe and do good works, they are the most noble of all created beings.

98:8 Their reward is with their Lord, in the Gardens of Paradise, beneath which are flowing rivers. They will live forever. Allah takes pleasure in them, and they take pleasure in Him. In this way those who fear Allah will be rewarded.

5:51 Oh, believers, do not take the Jews or Christians as friends. They are but one another's friends. If any one of you take them for his friends, he surely is one of them. Allah will not guide the evildoers.

5:52 You will see those who have a diseased heart race towards them and say, "We fear in case a change of fortune befalls us." Perhaps Allah will bring about some victory or event of His own order. Then they will repent of the thoughts they secretly held in their hearts.

5:53 Then the faithful will say, "Are these the men who swore their most solemn oath by Allah that they were surely with you?" Their deeds will be in vain, and they will come to ruin. Oh, you who believe, if any of you desert His religion, Allah will then raise up a people whom He will love and who will be loved by Him. They will be humble towards the faithful and haughty towards the unbelievers. They will strive hard for Allah's cause [jihad], and not fear the blame of any blamer. This is the grace of Allah. He gives to whom He pleases. Allah is all-embracing and all-knowing.

59:2 It was He who caused the People of the Book [the Jews] to leave their homes and go into the first exile. They did not think they would leave, and they thought that their fortresses could protect them from Allah. But Allah's wrath reached them from where they did not expect it and cast terror into their hearts, so that they destroyed their homes with their own hands, as well as by the hands of the believers. Take warning from this example, you who have the eyes to see it!

59:3 And if Allah had not decreed their exile, surely He would have punished them in this world. And in the world to come they will receive the punishment of the Fire because they had disobeyed Allah and His Messenger. Whoever disobeys Allah, knows that Allah is truly severe in His punishment.

59:5 Allah gave you permission to cut down some palm trees and leave others intact so as to shame the wicked [the Jews]. After Allah gave the spoils to His Messenger, you made no move with horses or camels to capture them [the Jews], but Allah gives His messengers power over what He chooses. Allah is all-powerful.

33:25 And Allah drove back the unbelievers in their wrath, and they gained nothing by it. Allah aided the believers in the war, for Allah is strong and mighty. He brought down some of the People of the Book [the Jews] out of their fortresses to aid the confederates and to strike terror into their hearts. Some you killed, and others you took captive. He made you heirs of their land, their homes, and their possessions, and even gave you another land on which you had never before set foot. Allah has power over everything. [800 male Jews were executed, their property taken, and women and children enslaved.]

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

3:104 Do not be like those people who are divided among themselves and argue with one another after they have received clear signs. They will receive a dreadful punishment on the Day when some faces will shine with light and other faces will be darkened with despair. Then those whose faces are darkened will be asked, "Why did you reject the faith after having been believers? Taste now the retribution for your unbelief!" But those whose faces are light will receive Allah's mercy and enjoy it forever. These are Allah's revelations, which We tell you in truth. Allah does not will injustice on mankind. All that is in the heavens and the earth belongs to Allah, and to Him all things will return.

3:109 You are the best of people ever brought together for mankind commanding what is right and prohibiting what is evil. You believe in Allah. If the People of the Book [Jews] had believed, it certainly would have been better for them. While some of them are believers, most of them are evil-doers. If they attempt to harm you, it will only result in minor injuries. If they go to war with you, they will turn and run away, and they will have no one to help them. They will be covered with shame wherever they go unless they make a covenant with Allah or with men. They have brought Allah's wrath upon themselves, and they have been humiliated because of their disbelief and because they have unjustly killed His messengers. This is because they have rebelled and become sinners.

3:112 Yet not all of them are the same. There are some among the People of the Book who are righteous and who recite Allah's revelations throughout the night and worship Him. They believe in Allah and the Last Day, and command what is right and forbid what is wrong and urge each other on to do good works. These are the righteous people. They will not be denied their reward for whatever good they do for Allah knows those who do good.

3:115 As for the unbelievers, neither their wealth nor their children will keep them from the wrath of Allah. They will be prisoners of the Fire where they will live forever. What they spend in this world is like an icy wind that blows over the fields and destroys the crops of a people who are also evil-doers. It is not Allah who does them wrong, but it is they who wrong themselves.

9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya], and they are humiliated.

9:30 The Jews say, "Ezra is the son of Allah," [this tradition is unknown in the Old Testament] and the Christians say, "The Messiah is a son of Allah." Such are the sayings in their mouths, but they resemble the saying of the unbelievers of old. Allah destroy them. How they are deluded from the truth.

9:31 They take their rabbis and their monks and the Messiah, son of Mary, for Lords besides Allah [Both Jews and Christians of that area used the term "rabbi" for their religious leaders. Islam only applied rabbi to Allah], though they were bidden to worship one Allah only. There is no god but Allah. He is far from having the partners they associate with Him.

9:32 They desire to put out Allah's light with their mouths, but Allah only desires to perfect His light, though the unbelievers detest it. He sent His Messenger with the guidance and a religion of the truth that He may make it victorious over every other religion, though the unbelievers will detest it.

9:34 Oh, Believers of truth, many of the rabbis and monks devour the substance of man and hinder them from the way of Allah. To those who store up gold and silver and do not spend it on Allah's cause [jihad], give tidings of grievous torment. On that day their treasures will be heated in Hellfire and their foreheads, their sides, and their backs will be branded with them, "This is the treasure you have buried for yourselves. Now, taste your riches."

SUPPLEMENT 3: ALL HADITHS ON:

JEW HATRED IN THE SAHIH AL-BUKHARI

Jews

Number of words: 57,563

Number words in Bukhari: 645,745

8.9%

Volume 1, Book 1, Number 6:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle

which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Volume 1, Book 2, Number 39:

When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle facing Mecca (Ka'ba).' Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).'" (2:143).

Volume 1, Book 2, Number 43:

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration)." Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) Umar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"

Volume 1, Book 3, Number 127:

While I was going with the Prophet through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Aba-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17:85)

Volume 1, Book 8, Number 392:

Narrated Bara' bin 'Azib: Allah's Apostle prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Mecca) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet faced the Ka'ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Bait-ul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka'ba) and went out. He saw some of the Ansar praying the 'Asr prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I prayed with Allah's Apostle facing the Ka'ba." So all the people turned their faces towards the Ka'ba.

Volume 1, Book 8, Number 427:

Narrated 'Aisha and 'Abdullah bin 'Abbas: When the last moment of the life of Allah's Apostle came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet was warning (Muslims) of what those had done. 3

Volume 1, Book 10, Number 533:

Narrated Abu Musa: The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till mid-day and they said, 'We are not in need of your reward.' SO the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked Up till the time of the 'Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

Volume 1, Book 11, Number 578:

Narrated Ibn 'Umar: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 1, Book 12, Number 749:

Narrated Abu Huraira:

Allah's Apostle said, "Say Amen' when the Imam says "Ghair-il-maghdubi 'alaihim wala-ddal-lin; not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven.

Volume 2, Book 13, Number 1:

Narrated Abu Huraira:

I heard Allah's Apostle (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

Volume 2, Book 13, Number 21:

Narrated Abu Huraira:

Allah's Apostle said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet (p.b.u.h) remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

Narrated Abu Huraira through different narrators that the Prophet said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

Volume 2, Book 18, Number 159:

Narrated 'Amra bint 'AbdurRahman:

A Jewess came to ask 'Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So 'Aisha ' asked Allah's Apostle "Would the people be punished in their graves?" Allah's Apostle after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Apostle rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Raka) for a long while but the standing was shorter than that of the first Raka. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave.

Volume 2, Book 18, Number 164:

Narrated 'Amra bint 'AbdurRahman:

A Jewess came to 'Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So 'Aisha asked Allah's Apostle, "Would the people be punished in their graves?" Allah's Apostle asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Apostle rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second Raka) for a long while, but the standing was shorter than the standing of the first Raka. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave.

Volume 2, Book 23, Number 376:

Narrated 'Aisha:

(the wife of the Prophet) Once Allah's Apostle passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

Volume 2, Book 23, Number 398:

Narrated Jabir bin 'Abdullah :

A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, 'O Allah's Apostle! This is the funeral procession of a Jew.' He said, "Whenever you see a funeral procession, you should stand up."

Volume 2, Book 23, Number 399:

Narrated 'Abdur Rahman bin Abi Laila:

Sahl bin Hunaif and Qais bin Sad were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"

Volume 2, Book 23, Number 413:

Narrated 'Abdullah bin 'Umar :

The Jew brought to the Prophet a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

Volume 2, Book 23, Number 414:

Narrated 'Urwa:

Aisha said, "The Prophet in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" Aisha added, "Had it not been for that the grave of the Prophet (p.b.u.h)

would have been made prominent but I am afraid it might be taken (as a) place for praying.

Volume 2, Book 23, Number 438:

Narrated Anas:

A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abu-l-Qasim and the boy embraced Islam. The Prophet came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

Volume 2, Book 23, Number 445:

Narrated Thabit bin Ad-Dahhak:

The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Volume 2, Book 23, Number 454:

Narrated Masruq:

'Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." 'Aisha then asked Allah's Apostle about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." 'Aisha added, "After that I never saw Allah's Apostle but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Volume 2, Book 23, Number 457:

Narrated Abi Aiyub:

Once the Prophet went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 2, Book 23, Number 472:

Narrated 'Aisha:

Allah's Apostle in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Volume 3, Book 31, Number 222:

Narrated Ibn 'Abbas:

The Prophet came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day). 6

Volume 3, Book 31, Number 223:

Narrated Abu Musa:

The day of 'Ashura' was considered as 'Id day by the Jews. So the Prophet ordered, "I recommend you (Muslims) to fast on this day."

Volume 3, Book 34, Number 282:

Narrated 'Aisha:

The Prophet purchased food grains from a Jew on credit and mortgaged his iron armor to him.

Volume 3, Book 34, Number 283:

Narrated Qatada:

Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armor to a Jew in Medina and took from him some barley for his family. Anas heard him saying, "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after." (See Hadith No. 685)

Volume 3, Book 34, Number 309:

Narrated 'Aisha:

Allah's Apostle bought food grains from a Jew on credit and mortgaged his armor to him.

Volume 3, Book 34, Number 404:

Narrated 'Aisha:

The Prophet bought some foodstuff from a Jew on credit and mortgaged his armor to him.

Volume 3, Book 34, Number 426:

Narrated Ibn 'Abbas:

Once 'Umar was informed that a certain man sold alcohol. 'Umar said, "May Allah curse him! Doesn't he know that Allah's Apostle said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it.'"

Volume 3, Book 34, Number 427:

Narrated Abu Huraira:

Allah's Apostle said, "May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price. "

Volume 3, Book 34, Number 438:

Narrated Jabir bin 'Abdullah:

I heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Apostle! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Apostle further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

Volume 3, Book 35, Number 453:

Narrated 'Aisha:

Allah's Apostle bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armor to him (the armor stands for a guarantor). 7

Volume 3, Book 35, Number 454:

Narrated Al-A'mash:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We argued at Ibrahim's dwelling place about mortgaging in Salam. He said, "Aisha said, 'The Prophet bought some foodstuff from a Jew on credit and the payment was to be made by a definite period, and he mortgaged his iron armor to him.'"

Volume 3, Book 36, Number 468:

Narrated Ibn 'Umar:

The Prophet said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the 'Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the 'Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I with-held part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'

Volume 3, Book 36, Number 469:

Narrated 'Abdullah bin 'Umar bin Al-Khattab:

Allah's Apostle said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the 'Asr prayer for one Qirat each; and now you Muslims are working from the 'Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish.' "

Volume 3, Book 36, Number 471:

Narrated Abu Musa:

The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. Then they said, 'Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

Volume 3, Book 36, Number 485:

Narrated Abdullah bin Umar:

"Allah's Apostle gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn 'Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi mentioned the amount of the portion but I forgot it. Rafi' bin Khadij said, "The Prophet forbade renting farms." Narrated 'Ubaid-Ullah Nafi' said: Ibn 'Umar said: (The contract of Khaibar continued) till 'Umar evacuated the Jews (from Khaibar).

[Islamic Server Home] | [Reference Materials] | [Glossary] | [Other Islamic Sites] | [Email MSA-USC]

Translation of Sahih Bukhari, Book 37:

Transference of a Debt from One Person to Another (Al-Hawaala)

8

Volume 3, Book 39, Number 524:

Narrated Ibn 'Umar:

Allah's Apostle gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.

Volume 3, Book 39, Number 531:

Narrated Ibn 'Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Apostle told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taima' and Ariha'.

Volume 3, Book 41, Number 571:

Narrated Al-Amash:

When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that 'Aisha had said, "The Prophet bought some foodstuff on credit from a Jew and mortgaged an iron armor to him."

Volume 3, Book 41, Number 581:

Narrated Jabir bin 'Abdullah:

When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Apostle to intercede with the Jew. Allah's Apostle went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself. Jabir said: I went to Allah's Apostle to inform of what had happened, but found him praying the 'Asr prayer. After the prayer I told him about the extra fruits which remained. Allah's Apostle told me to inform (Umar) Ibn Al-Khatab about it. When I went to 'Umar and told him about it, 'Umar said, "When Allah's Apostle walked in your garden, I was sure that Allah would definitely bless it."

Volume 3, Book 41, Number 594:

Narrated Abu Huraira:

Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muhammad superiority over all the people! The Jew said, "By Him Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet said, "Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke."

Volume 3, Book 41, Number 595:

Narrated Abu Said Al-Khudri:

While Allah's Apostle was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet asked who that was. He replied that he was one of the Ansar. The Prophet sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face." The Prophet said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him."

Volume 3, Book 41, Number 596:

Narrated Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet ordered that his head be crushed between two stones.

Volume 3, Book 41, Number 599:

Narrated 'Abdullah bin Mas'ud:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths." (3.77)

Volume 3, Book 44, Number 678:

Narrated Abdullah:

Allah's Apostle rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

Volume 3, Book 45, Number 690:

Narrated 'Aisha:

Allah's Apostle bought some foodstuff from a Jew and mortgaged his armor to him.

Volume 3, Book 47, Number 786:

Narrated Anas bin Malik:

A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle .

Volume 3, Book 48, Number 834:

Narrated Abdullah:

Allah's Apostle said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Apostle asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Apostle! He will surely take an oath and take my property unjustly.' So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . " (3.77) 10

Volume 3, Book 48, Number 849:

Narrated Said bin Jubair:

A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said, "I don't know, (but wait) till I see the most learned 'Arab and enquire him about it." So, I went to Ibn 'Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn 'Abbas added, "No doubt, an apostle of Allah always does what he says."

Volume 3, Book 50, Number 881:

Narrated Abdullah bin Umar:

Allah's Apostle gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

Volume 3, Book 50, Number 890:

Narrated Ibn Umar:

When the people of Khaibar dislocated Abdullah bin Umar's hands and feet, Umar got up delivering a sermon saying, "No doubt, Allah's Apostle made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now Abdullah bin Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed 'Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" 'Umar said, "Do you think that I have forgotten the statement of Allah's Apostle, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abu-l-Qasim." 'Umar said, "O the enemy of Allah! You are telling a lie." 'Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 51, Number 9:

Narrated Anas:

A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet then ordered that his head be crushed with stones.

Volume 4, Book 52, Number 165:

Narrated 'Aisha:

Allah's Apostle died while his (iron) armor was mortgaged to a Jew for thirty Sas of barley.

Volume 4, Book 52, Number 176:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, "O Muslim! There is a Jew hiding behind me, so kill him." 11

Volume 4, Book 52, Number 186:

Narrated 'Aisha:

Once the Jews came to the Prophet and said, "Death be upon you." So I cursed them. The Prophet said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you.')

Volume 4, Book 52, Number 195:

Narrated Anas:

The Prophet set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet said, Allahu-Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

Volume 4, Book 52, Number 271:

Narrated Jabir:

The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet replied, "I do (i.e. allow you)."

Volume 4, Book 53, Number 380:

Narrated Ibn 'Umar:

Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Apostle after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Apostle and the Muslims. But the Jews requested Allah's Apostle to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Apostle said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's Caliphate when he expelled them to Taima and Ariha.

Volume 4, Book 53, Number 392:

Narrated Abu Huraira:

While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midrass. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

Volume 4, Book 53, Number 394:

Narrated Abu Huraira:

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet ordered, "Let all the Jews who have been here, be assembled before me." The

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Jews were collected and the Prophet said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-AI-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you." 12

Volume 4, Book 53, Number 398:

Narrated Sahl bin Abi Hathma:

'Abdullah bin Sahl and Muhaiyisa bin Mas'ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon 'Abdullah bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. 'Abdur Rahman bin Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ud came to the Prophet and 'Abdur Rahman intended to talk, but the Prophet said (to him), "Let the eldest of you speak." as 'Abdur-Rahman was the youngest. 'Abdur-Rahman kept silent and the other two spoke. The Prophet said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of infidels?" So, the Prophet himself paid the blood money (of 'Abdullah). (See Hadith No. 36 Vol. 9.)

Volume 4, Book 55, Number 546:

Narrated Anas:

When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?" Allah's Apostle said, "Gabriel has just now told me of their answers." 'Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullah bin Salam said, "I testify that you are the Apostle of Allah." 'Abdullah bin Salam further said, "O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and 'Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is 'Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then 'Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the vilest among us, and the son of the vilest amongst us," and continued talking badly of him.

Volume 4, Book 55, Number 609:

Narrated Ibn 'Abbas:

When the Prophet came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 55, Number 620:

Narrated Abu Huraira:

A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people..." The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet to tell him what had happened between him and the Muslim. The Prophet said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted." 13

Volume 4, Book 55, Number 626:

Narrated Abu Huraira:

Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet asked the other, "Why have you slapped". He told him the whole story. The Prophet became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta."

Volume 4, Book 55, Number 657:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.'" (4.159) (See Fateh Al Bari, Page 302 Vol 7)

Volume 4, Book 56, Number 660:

Narrated 'Aisha and Ibn 'Abbas:

On his death-bed Allah's Apostle put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

Volume 4, Book 56, Number 662:

Narrated Abu Said:

The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

Volume 4, Book 56, Number 663:

Narrated Anas:

The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only."

Volume 4, Book 56, Number 664:

Narrated 'Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so.

Volume 4, Book 56, Number 665:

Narrated Ibn Umar:

Allah's Apostle said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the 'Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the 'Asr (prayer) for one Qirat each?' The Christians worked from midday till the 'Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the 'Asr till sunset for two Qirats each?' " The Prophet added, "It is you (i.e. Muslims) who are doing the work from the Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like. "

Volume 4, Book 56, Number 666:

Narrated Ibn Abbas:

I heard 'Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it. "

Volume 4, Book 56, Number 668:

Narrated Abu Huraira:

Allah's Apostle said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)."

Volume 4, Book 56, Number 693:

Narrated Abu Huraira:

The Prophet said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

Volume 4, Book 56, Number 694:

Narrated Said bin Al-Musaiyab:

When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet named such a practice, 'Az-Zur' (i.e. falsehood)," meaning the use of false hair.

Volume 4, Book 56, Number 791:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "

Volume 4, Book 56, Number 829:

Narrated 'Abdullah bin 'Umar:

The Jews came to Allah's Apostle and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet then gave the order that both of them should be stoned to death. ('Abdullah bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones."

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

Volume 5, Book 58, Number 169:

Narrated 'Abdullah bin 'Umar:

The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

Volume 5, Book 58, Number 245:

Narrated 'Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." 16

So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests

generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."

At that time the Prophet was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Apostle said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Apostle with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle said, "Yes." Abu Bakr said, "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abu Bakr trusted him and gave him

their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons why would kill or 17

arrest Allah's Apostle and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Apostle who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Apostle proceeded on his way.

Narrated 'Urwa bin Az-Zubair: Allah's Apostle met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Apostle and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansar who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when the sunshine fell on Allah's Apostle and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Apostle said, "This place, Allah willing, will be our abiding place." Allah's Apostle then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

"No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle then built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

(Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.") 18

Volume 5, Book 58, Number 250:

Narrated Anas bin Malik:

Allah's Apostle arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Apostle was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider persuing them. He said, "O Allah's Apostle! This is a horse-rider persuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted by the side of the Al-Harra and sent a message to the Ansar, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Apostle and Abu Bakr rode and the Ansar, carrying their arms, surrounded them. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So the Prophet went on till he alighted near the house of Abu Aiyub. While the Prophet was speaking with the family members of Abu Aiyub, 'Abdullah bin Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home.

Then Allah's Prophet said, "Which is the nearest of the houses of our Kith and kin?" Abu Aiyub replied, "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet said, "Go and prepare a place for our midday rest." Abu Aiyub said, "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, 'Abdullah bin Salam came and said "I testify that you (i.e. Muhammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Apostle sent for them, and they came and entered. Allah's Apostle said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is 'Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "O Ibn Salam! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is Apostle of Allah and that he has brought a True Religion!" They said, "You tell a lie." On that Allah's Apostle turned them out.

Volume 5, Book 58, Number 275:

Narrated Anas:

When the news of the arrival of the Prophet at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman."

On this, 'Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Apostle of Allah." and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam." The Jews came, and the Prophet said, "What kind of man is 'Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet said, "What would you think if I

'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Apostle of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Apostle."

Volume 5, Book 58, Number 277:

Narrated Abu Huraira:

The Prophet said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

Volume 5, Book 58, Number 278:

Narrated Abu Musa:

When the Prophet arrived at Medina, he noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it.

Volume 5, Book 58, Number 279:

Narrated Ibn 'Abbas:

When the Prophet arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Apostle said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

Volume 5, Book 59, Number 362:

Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Volume 5, Book 59, Number 371:

Narrated Al-Bara bin Azib:

Allah's Apostle sent some men from the Ansar to ((kill) Abu Rafi, the Jew, and appointed 'Abdullah bin Atik as their leader. Abu Rafi used to hurt Allah's Apostle and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullah as one of the castle's servants) addressing him

saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." 'Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi!' Abu Rafi said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi,' So I (along with my companions proceeded and) went to the Prophet and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

Volume 5, Book 59, Number 509:

Narrated Salama bin Al-Akwa:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'."

Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Volume 5, Book 59, Number 510:

Narrated Anas:

Allah's Apostle reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet), they said, "Muhammad! By Allah!

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Muhammad and his army!" The Prophet said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Narrated Anas bin Malik: We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing." 21

Volume 5, Book 59, Number 519:

Narrated Abu Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

Volume 5, Book 59, Number 550:

Narrated 'Abdullah:

The Prophet gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

Volume 6, Book 60, Number 7:

Narrated Anas:

'Abdullah bin Salam heard the news of the arrival of Allah's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?". The Prophet said, "Just now Gabriel has informed me about that." 'Abdullah said, "Gabriel?" The Prophet said, "Yes." 'Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet recited this Holy Verse:--

"Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, 'Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Apostle of Allah, O, Allah's Apostle; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is 'Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet said, "What would you think if 'Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then 'Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that 'Abdullah said, "O Allah's Apostle! This is what I was afraid of!"

Volume 6, Book 60, Number 12:

Narrated Abu Huraira:

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136)

Volume 6, Book 60, Number 51:

Narrated Jabir:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:--

"Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

Volume 6, Book 60, Number 75:

Narrated Ibn Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by the Prophet was brought to

Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of

Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you? I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Apostle and read it wherein was written:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Apostle would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6, Vol 1)

Volume 6, Book 60, Number 79:

Narrated 'Abdullah bin Umar:

The Jews brought to the Prophet a man and a woman from among them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." 'Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. 'Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones.

Volume 6, Book 60, Number 89:

Narrated Usama bin Zaid:

Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sad bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which 'Abdullah bin Ubai bin Salul was present, and that was before 'Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering 'Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, 'Abdullah bin Ubai bin Salul said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that 'Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sad bin Ubada. The Prophet said to Sad, "Did you not hear what 'Abu Hub-b said?" He meant 'Abdullah bin Ubai. "He said so-and-so." On that Sad bin Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. 'Abdullah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen." So Allah's Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

the Scripture before you and from the pagans.....'(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109)

So the Prophet used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah's Apostle fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle and became Muslims.

24

Volume 6, Book 60, Number 91:

Narrated Alqama bin Waqqas:

Marwan said to his gatekeeper, "Go to Ibn 'Abbas, O Rafi, and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished.'" Ibn Abbas said, "What connection have you with this case? It was only that the Prophet called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn Abbas recited:--"(And remember) when Allah took a Covenant from those who were given the Scripture..and those who rejoice in what they have done and love to be praised for what they have not done.' " (3.187-188)

Volume 6, Book 60, Number 105:

Narrated Abu Said Al-Khudri:

During the lifetime of the Prophet some people said, : O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" The Prophet said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

Volume 6, Book 60, Number 130:

Narrated Tariq bin Shihab:

The Jews said to 'Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." 'Umar said, "I know very well when and where it was revealed, and where Allah's Apostle was when it was revealed. (It was revealed on) the day of Arafat (Hajj Day), and by Allah, I was at Arafat" Sufyan, a sub-narrator said:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not.

Volume 6, Book 60, Number 157:

Narrated Jabir bin 'Abdullah:

The Prophet said, "May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price! "

Volume 6, Book 60, Number 162:

Narrated Abu Said Al-Khudri:

A man from the Jews, having been slapped on his face, came to the Prophet and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet said, "Call him." When they called him, the Prophet said, "Why did you slap him?" He said, "O Allah's Apostle! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face." The Prophet said, "Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

Volume 6, Book 60, Number 202:

Narrated Ibn Abbas:

When the Prophet arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

Volume 6, Book 60, Number 229:

Narrated Ibn Abbas: concerning:

"As We sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, are the Jews and the Christians. the Christians.

Volume 6, Book 60, Number 245:

Narrated Abdullah:

While I was in the company of the Prophet on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet about the spirit." Some of them said, "What urges you to ask him about it" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little." (17.85)

Volume 6, Book 60, Number 252:

Narrated Musab:

I asked my father, "Was the Verse:-- 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18.103) revealed regarding Al-Haruriyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al- Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sad used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience).

Volume 6, Book 61, Number 510:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

Volume 6, Book 61, Number 539:

Narrated Ibn 'Umar:

The Prophet said, "Your life in comparison to the lifetime of the past nations is like the period between the time of 'Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the 'Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the bar prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish."

Volume 7, Book 63, Number 209:

Narrated Nafi':

Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

Volume 7, Book 63, Number 216h:

Narrated Anas bin Malik:

During the lifetime of Allah's Apostle a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relative brought her to the Prophet while she was in her last breaths, and she was unable to speak. Allah's Apostle asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allah's Apostle; ordered that the head of that Jew be crushed between two stones.

Volume 7, Book 65, Number 354:

Narrated Jabir bin 'Abdullah:

There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Apostle." 27

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 7, Book 66, Number 378:

Narrated Asma' bint Abu Bakr:

I conceived 'Abdullah bin AzZubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Apostle and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle. Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

Volume 7, Book 70, Number 561:

Narrated Anas:

A Jewish boy used to serve the Prophet and became ill. The Prophet went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam. Al-Musaiyab said: When Abu Talib was on his deathbed, the Prophet visited him.

Volume 7, Book 70, Number 567:

Narrated Usama bin Zaid:

The Prophet rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sad bin 'Ubada, and that had been before the battle of Badr. The Prophet proceeded till he passed by a gathering in which 'Abdullah bin Ubai bin Salul was present, and that had been before 'Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. 'Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Qur'an. On that, 'Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that 'Abdullah bin Rawaha said, Yes, O Allah's Apostle! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sad bin Ubada. He said to him "O Sad! Have you not heard what Abu Hubab (i.e., 'Abdullah bin Ubai) said?" Sad said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you he ('Abdullah bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen."

Volume 7, Book 71, Number 660:

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?" The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?" The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?)" The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people." 28

Volume 7, Book 71, Number 661:

Narrated 'Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Magic was worked on Allah's Apostle so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O 'Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Apostle?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils' I said, O Allah's Apostle! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth "

Volume 7, Book 71, Number 669:

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Apostle said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Apostle said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Apostle then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

Volume 7, Book 72, Number 706:

Narrated 'Aisha and 'Abdullah bin 'Abbas:

When the disease of Allah's Apostle got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did.

Volume 7, Book 72, Number 786:

Narrated Abu Huraira :

The Prophet said, "Jews and Christians do not dye their hair so you should do the opposite of what they do.

Volume 7, Book 72, Number 821:

Narrated Sa'id bin Al-Musaiyab:

Mu'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews. The Prophet labelled such practice, (i.e. the use of false hair), as cheating. 29

Volume 8, Book 73, Number 53:

Narrated 'Aisha:

(the wife of the Prophet) A group of Jews entered upon the Prophet and said, "As-Samu-Alaikum." (i.e. death be upon you). I understood it and said, "Wa-Alaikum As-Samu wal-la'n. (death and the curse of Allah be Upon you)." Allah's Apostle said "Be calm, O 'Aisha! Allah loves that on, should be kind and lenient in all matters." I said, "O Allah's Apostle! Haven't you heard what they (the Jews) have said?" Allah's Apostle said "I have (already) said (to them) "And upon you!"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 73, Number 57:

Narrated 'Abdullah bin Mulaika:

'Aisha said that the Jews came to the Prophet and said, "As-Samu 'Alaikum" (death be on you). 'Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet said, "Be calm, O 'Aisha ! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah). "

Volume 8, Book 73, Number 73:

Narrated Thabit bin Ad-Dahhak:

(who was one of the companions who gave the pledge of allegiance to the Prophet underneath the tree (Al-Hudaibiya)) Allah's Apostle said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess. And if somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; And if somebody curses a believer, then his sin will be as if he murdered him; And whoever accuses a believer of Kufr (disbelief), then it is as if he killed him."

Volume 8, Book 73, Number 89:

Narrated 'Aisha:

The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O 'Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Lubaid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan.'" Then the Prophet went to that well and said, "This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion." Then the Prophet ordered that those things be taken out. I said, "O Allah's Apostle! Won't you disclose (the magic object)?" The Prophet said, "Allah has cured me and I hate to circulate the evil among the people." 'Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraiq, an ally of the Jews."

Volume 8, Book 73, Number 164:

Narrated Rafi bin Khadij and Sahl bin Abu Hathma:

'Abdullah bin Sahl and Muha'yisa bin Mas'ud went to Khaibar and they dispersed in the gardens of the date-palm trees. 'Abdullah bin Sahl was murdered. Then 'Abdur-Rahman bin Sahl, Huwaiyisa and Muha'yisa, the two sons of Mas'ud, came to the Prophet and spoke about the case of their (murdered) friend. 'Abdur-Rahman who was the youngest of them all, started talking. The Prophet said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "...your companion"). They said, "O Allah's Apostle! The murder was a thing we did not witness." The Prophet said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Apostle! They are disbelievers (and they will take a false oath)." Then Allah's Apostle himself paid the blood money to them.

Volume 8, Book 73, Number 169:

Narrated Salama bin Al-Aqwa:

We went out with Allah's Apostle to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet

firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse.

The infidels have made a hue and cry to ask others help against us. Allah's Apostle said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa.'" He said, "May Allah bestow His mercy on him." A man among the people said, Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Apostle asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Apostle said, "Throw away the meat and break the cooking pots." A man said, O Allah's Apostle! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die.

When the Muslims returned (from the battle), Salama said, Allah's Apostle saw me pale and said, 'What is wrong with you?'" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet asked, "Who said so?" I replied, "So-and-so and so-and-so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward.'" (While speaking) the Prophet put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an "Arab like him."

Volume 8, Book 73, Number 226:

Narrated Usama bin Zaid:

That Allah's Apostle rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa'd bin 'Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullah bin Ubai bin Salul was present., and that was before 'Abdullah bin Ubat embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was 'Abdullah bin Rawaha.

When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Apostle greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that 'Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that 'Abdullah bin Rawaha said "Yes, O Allah's Apostle! Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Apostle kept on quietening them till all of them became quiet, and then Allah's Apostle rode his animal and proceeded till he entered upon Sa'd bin 'Ubada. Allah's Apostle said, "O Sa'd! Didn't you hear what Abu Habab said?" (meaning 'Abdullah bin Unbar). "He said so-and-so." Sa'd bin Ubada said, "O Allah's Apostle! Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him ('Abdullah bin Ubai) as their ruler.

So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Apostle excused him. (It was the custom of) Allah's Apostle and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: 'You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186)

He also said: 'Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed. (2.109) So Allah's Apostle used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Apostle had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

'Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Apostle the pledge of allegiance (for embracing Islam.)". Then they became Muslims.

Volume 8, Book 74, Number 271:

Narrated 'Urwa-bin Az-Zubair:

Usama bin Zaid said, "The Prophet rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was 'Abdullah bin Ubai bin Salul, and there was 'Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, 'Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Quran. 'Abdullah bin Ubai' bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that 'Abdullah bin Rawaha said, "(O Allah's Apostle!) Come to us and bring it (what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubada, he said, "O Sa'd, didn't you hear what Abu Habbab said? (He meant 'Abdullah bin Ubai). He said so-and-so." Sa'd bin 'Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him.

Volume 8, Book 74, Number 273:

Narrated 'Aisha:

A group of Jews came to Allah's Apostle and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)." Allah's Apostle said, "Be calm! O 'Aisha, for Allah loves that one should be kind and lenient in all matters." I said, "O Allah's Apostle! Haven't you heard what they have said?" Allah's Apostle said, "I have (already) said (to them), 'Alaikum (upon you).'"

Volume 8, Book 74, Number 274:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you),' so you should say (in reply to them), 'Wa'alaikum (And on you)."

Volume 8, Book 75, Number 377:

Narrated 'Aisha:

Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet entered upon me, I said, "O Allah's Apostle! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

Volume 8, Book 75, Number 404:

Narrated 'Aisha:

The Jews used to greet the Prophet by saying, "As-Samu 'Alaika (i.e., death be upon you), so I understood what they said, and I said to them, "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet said, "Be gentle and calm, O 'Aisha, as Allah likes gentleness in all affairs." I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"

Volume 8, Book 75, Number 410:

Narrated Ibn Abi Mulaika:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

'Aisha said, "The Jews came to the Prophet and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, 'The same on you.' " 'Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Apostle I said, "Be gentle and calm, O 'Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

Volume 8, Book 76, Number 524:

Narrated Abu Huraira:

Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Apostle and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold ! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious."

Volume 8, Book 76, Number 527:

Narrated Abu Said Al-Khudri:

The Prophet said, "The (planet of) earth will be a bread on the Day of Resurrection, and The resistible (Allah) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May The Beneficent (Allah) bless you, O Abul Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet said, "Yes." The Jew said, "The earth will be a bread," as the Prophet had said. Thereupon the Prophet looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the udm (additional food taken with bread) they will have with the bread?" He added, "That will be Balam and Nun." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers."

Volume 8, Book 77, Number 597:

Narrated Abu Huraira:

Allah's Apostle was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)."

Narrated Abu Huraira: Allah's Apostle said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Apostle! What do you think about those (of them) who die young?" The Prophet said, "Allah knows what they would have done (were they to live)."

Volume 8, Book 82, Number 809:

Narrated Ibn 'Umar:

A Jew and a Jewess were brought to Allah's Apostle on a charge of committing an illegal sexual intercourse. The Prophet asked them. "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." 'Abdullah bin Salam said, "O Allah's Apostle, tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: So both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.

Volume 8, Book 82, Number 825:

Narrated Abdullah bin Umar:

The Jews came to Allah's Apostle and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah regarding the Rajam?" They replied, "We only disgrace and flog them with stripes." 'Abdullah bin

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Salam said to them, 'You have told a lie the penalty of Rajam is in the Torah.' They brought the Torah and opened it. One of them put his hand over the verse of the Rajam and read what was before and after it. Abdullah bin Salam said to him, "Lift up your hand." Where he lifted it there appeared the verse of the Rajam. So they said, "O Muhammad! He has said the truth, the verse of the Rajam is in it (Torah)." Then Allah's Apostle ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

Volume 9, Book 83, Number 15:

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so and so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet and the Prophet kept on questioning him till he confessed, whereupon his head was crushed with stones.

Volume 9, Book 83, Number 18:

Narrated Anas:

A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet while she was still alive. The Prophet asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet killed him (the Jew) with two stones.

Volume 9, Book 83, Number 23:

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones. It was said to her, "Who has done this to you, such-and-such person, such-and-such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ordered that his head be crushed with the stones. (Hammam said, "with two stones.")

Volume 9, Book 83, Number 24:

Narrated Anas bin Malik: The Prophet killed a Jew for killing a girl in order to take her orna 34

Volume 9, Book 83, Number 36:

Narrated Sahl bin Abi Hathma:

(a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet and said, "O Allah's Apostle! We went to Khaibar and found one of us murdered." The Prophet said, "Let the older among you come forward and speak." Then the Prophet said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Apostle did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money).

Volume 9, Book 83, Number 37:

Narrated Abu Qilaba:

Once 'Umar bin 'Abdul 'Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Apostle never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Apostle cut off the

hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allah's Apostle and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Apostle. He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Apostle and took away all the camels. This news reached Allah's Apostle , so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft."

Then 'Anbasa bin Said said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Apostle. The narrator added: Some Ansari people came to the Prophet and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Apostle and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Apostle went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance."

Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of 35

taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

Volume 9, Book 83, Number 52:

Narrated Abu Said Al-Khudri:

A Jew whose face had been slapped (by someone), came to the Prophet and said, "O Muhammad! A man from your Ansari companions slapped me. " The Prophet said, "Call him". They called him and the Prophet asked him, "Why did you slap his face?" He said, "O Allah's Apostle! While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him." The Prophet said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will Find Moses holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious

before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

[Islamic Server Home] | [Reference Materials] | [Glossary] | [Other Islamic Sites] | [Email MSA-USC]

Translation of Sahih Bukhari, Book 84:

Dealing with Apostates

Volume 9, Book 84, Number 58:

Narrated Abu Burda:

Abu Musa said, "I came to the Prophet along with two men (from the tribe) of Ash'ariyin, one on my right and the other on my left, while Allah's Apostle was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet said, 'O Abu Musa (O 'Abdullah bin Qais!).' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or 'Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

Volume 9, Book 84, Number 60:

Narrated Anas bin Malik:

A Jew passed by Allah's Apostle and said, "As-Samu 'Alaika." Allah's Apostle said in reply, "We 'Alaika." Allah's Apostle then said to his companions, "Do you know what he (the Jew) has said? He said, 'As-Samu 'Alaika.'" They said, "O Allah's Apostle! Shall we kill him?" The Prophet, said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum.'" 36

Volume 9, Book 84, Number 61:

Narrated 'Aisha:

A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As-Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet said, "O 'Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you)."

Volume 9, Book 84, Number 62:

Narrated Ibn 'Umar:

Allah's Apostle said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you); so you should say; 'Wa 'Alaika (and upon you).'"

Volume 9, Book 85, Number 77:

Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's message to us." The Prophet said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's message, O Aba-l-Qasim." Then he said it for the third time and added, "You should know that the earth belongs to Allah and His Apostle, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle." (See Hadith No. 392, Vol. 4)

Volume 9, Book 89, Number 302:

Narrated Abu Laila bin 'Abdullah bin Abdur-Rahman bin Sahl:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Sahl bin Abi Hathma and some great men of his tribe said, 'Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and 'Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Apostle wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Apostle said to Huwaiyisa, Muhaiyisa and 'Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

Volume 9, Book 92, Number 373:

Narrated Tariq bin Shihab:

A Jew said to 'Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an 'Id (festival) day." 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of 'Arafat, on a Friday."

37

Volume 9, Book 92, Number 400:

Narrated Ibn Masud:

I was with the Prophet at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, Ask him (the Prophet) about the spirit. Some others said, "Do not ask him, lest he should tell you what you dislike" But they went up to him and said, "O Abal Qasim! Inform us bout the spirit." The Prophet stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has its knowledge except Allah)" (17.85) (This is a miracle of the Qur'an that all the scientists up till now do not know about the spirit, i.e, how life comes to a body and how it goes away at its death) (See Hadith No. 245, Vol. 6)

Volume 9, Book 92, Number 422:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

Volume 9, Book 92, Number 432:

Narrated Ibn 'Umar:

The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet and the Prophet ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

Volume 9, Book 92, Number 447:

Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's message, O Aba-al-Qasim" Allah's Apostle then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al-Qasim." Allah's Apostle then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His Apostle."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 9, Book 92, Number 461:

Narrated Ubaidullah:

Ibn 'Abbas said, "Why do you ask the people of the scripture about anything while your Book (Quran) which has been revealed to Allah's Apostle is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

Volume 9, Book 93, Number 510:

Narrated 'Abdullah:

A Jew came to the Prophet and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allah's Apostle smiled till his premolar teeth became visible, and then recited:--

'No just estimate have they made of Allah such as due to him....(39.67) 'Abdullah added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and believe in what was said.

Volume 9, Book 93, Number 532s:

Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?"

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

Volume 9, Book 93, Number 543:

Narrated 'Abdullah:

A Jewish Rabbi came to Allah's Apostle and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No just estimate have they made of Allah such as due to Him. (39.67)

Volume 9, Book 93, Number 548:

Narrated 'Abdullah:

While I was walking with Allah's Apostle in one of the fields of Medina and he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) have been given only a little."...(17.85) On that some of the Jews said to the others, "Didn't we tell you not to ask?"

Volume 9, Book 93, Number 554:

Narrated Ibn Mas'ud:

While I was walking in company with the Prophet in one of the fields of Medina, the Prophet was reclining on a palm leave stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the spirit." The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, 'O Abal-Qasim! What is the spirit?' The Prophet kept quiet and I knew that he was being divinely inspired. Then he said: "They ask you concerning the Spirit, Say: The Spirit; its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little." (17.85)

Volume 9, Book 93, Number 564:

Narrated Abu Huraira:

"A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Apostle and informed him of all that had happened between him and the Muslim. The Prophet said, "Do not give me superiority over Moses, for the people will fall unconscious on the Day of

Resurrection, I will be the first to regain consciousness and behold, Moses will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allah (from falling unconscious)." (See Hadith No. 524, Vol. 8)

Volume 9, Book 93, Number 604:

Narrated 'Abdullah:

A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet recited: 'No just estimate have they made of Allah such as due to Him (up to)...; High is He above the partners they attribute to Him.' (39.67) 40

Volume 9, Book 93, Number 633:

Narrated Ibn 'Umar:

A Jew and Jewess were brought to the Prophet on a charge of committing an illegal sexual intercourse. The Prophet asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones. (See Hadith No. 809, Vol. 8)

Volume 1, Book 3, Number 74:

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn 'Abbas said that he was Khadir. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion whom Moses, asked the way to meet. Have you heard the Prophet mentioning something about him? He said, "Yes. I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their foot-steps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82) ...

Volume 1, Book 3, Number 78:

that he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet Moses. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Kha,dir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Volume 1, Book 3, Number 123:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I said to Ibn 'Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn 'Abbas remarked that the enemy of Allah (Nauf) was a liar.

Volume 1, Book 3, Number 124:

The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, 'Who is the most learned man amongst the people. He said, 'I am the most learned.' Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Nuin and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Moses remarked, 'That is what we have been seeking. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' He asked, 'The Moses of Bani Israel?' Moses replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khadir replied, 'Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know.' Moses said, 'Allah willing, you will find me patient and I will not disobey you in aught. So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: 'O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Al-Khadir went to one of the planks of the boat and plucked it out. Moses said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khadir replied, 'Didn't I tell you that you will not be able to remain patient with me.' Moses said, 'Call me not to account for what I forgot.' The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, 'Have you killed an innocent soul who has killed none.' Al-Khadir replied, 'Did I not tell you that you cannot remain patient with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, 'If you had wished, surely you could have taken wages for it.' Al-Khadir replied, 'This is the parting between you and me.' The Prophet added, 'May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

Volume 1, Book 4, Number 226:

Abu Musa Al-Ash'ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Apostle went to the dumps of some people and urinated while standing."

Volume 1, Book 5, Number 277:

The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone.'" Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

Narrated Abu Huraira: The Prophet said, "When the Prophet Job (Aiyub) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings.' "

Volume 1, Book 12, Number 828:

Narrated 'Aisha:

Had Allah's Apostle known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Said (a sub-narrator) asked 'Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

Volume 2, Book 24, Number 574f:

Narrated Abu Huraira

The Prophet said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 diners in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet narrated the narration (and said), "When he sawed the wood, he found his money."

Volume 3, Book 37, Number 488h:

Narrated Abu Huraira:

The Prophet said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

Volume 3, Book 43, Number 662:

Narrated Abu Huraira:

Allah's Apostle said, "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said, "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and

broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him; "O boy! Who is your father?" The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

Volume 3, Book 50, Number 892:

Narrated Abu Huraira:

Allah's Apostle mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period.

Volume 4, Book 54, Number 429:

Narrated Malik bin Sasaa:

The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'" Allah's Apostle was addressed by Allah, "I have decreed My Obligation and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Volume 4, Book 54, Number 524:

Narrated Abu Huraira:

The Prophet said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

Volume 4, Book 55, Number 547:

Narrated Abu Huraira:

The Prophet said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

Volume 4, Book 55, Number 611:

Narrated Abu Huraira:

The Prophet said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Volume 4, Book 55, Number 612:

Narrated Ibn Abbas:

That he differed with Al-Hur bin Qais Al-Fazari regarding the companion of Moses. Ibn 'Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him?" He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allah sent the Divine Inspiration to Moses: 'Yes, Our slave, Khadir (is more learned than you).' Moses asked how to meet him (i.e. Khadir). So, the fish, was made, as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it.' Moses said, 'That was what we were seeking after,' and both of them returned, following their footmarks and found Khadir; and what happened further to them, is mentioned in Allah's Book."

Volume 4, Book 55, Number 613:

Narrated Said bin Jubair:

I said to Ibn Abbas, "Nauf Al-Bukah claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn 'Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka'b told us that the Prophet said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha 'bin Nun, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man Lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am

Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He 45

said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you I have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khadir took hold of the boys head and plucked it with his hand like this. (Sufyan, the sub narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?" Moses said "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Then both of them went on till they came to some people of a village, and they asked its inhabitant for wood but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story. (Sufyan the sub-narrator said that the Prophet said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

Volume 4, Book 55, Number 615:

Narrated Abu Huraira:

Allah's Apostle said, "It was said to Bani Israel, Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance", but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair."

Volume 4, Book 55, Number 616:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (33.69)

Volume 4, Book 55, Number 645:

Narrated Abu Huraira:

The Prophet said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.'

Volume 4, Book 56, Number 659:

Narrated Rabi bin Hirash:

'Uqba bin 'Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise.'" Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him:

Why did you do so? He replied: For fear of You. So Allah forgave him.'" 'Uqba bin 'Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)."

Volume 4, Book 56, Number 661:

Narrated Abu Huraira:

The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."

Volume 4, Book 56, Number 667:

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." 47

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 56, Number 670:

Narrated Abu Huraira:

that he heard Allah's Apostle saying, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camei, and the angel said (to him), 'May Allah bless you in it.'

The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, "What kind of property do you like best?" He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e 3 men) have been tested and Allah is pleased with you and is angry with your two companions.'

Volume 4, Book 56, Number 673:

Narrated Abu Huraira:

The Prophet said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

Volume 4, Book 56, Number 674:

Narrated Humaid bin 'Abdur-Rahman:

That he heard Muawiya bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medina! Where are your learned men? I heard the Prophet forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).'" 48

Volume 4, Book 56, Number 676:

Narrated Abu Said Al-Khudri:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

Volume 4, Book 56, Number 679:

Narrated Usama bin Zaid:

Allah's Apostle said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)."

Volume 5, Book 57, Number 38:

Narrated Abu Huraira:

Allah's Apostle said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar."

Narrated Abu Huraira: The Prophet said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

Volume 5, Book 57, Number 79:

Narrated 'Aisha:

The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet) except Usama bin Zaid as he is the most beloved to Allah's Apostle." Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."

Volume 5, Book 58, Number 157:

Narrated Sad bin Abi Waqqas:

I have never heard the Prophet saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true" (46.10)

Volume 5, Book 58, Number 227:

Narrated Abbas bin Malik:

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the

greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!'

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.'

Volume 6, Book 60, Number 6:

Narrated Abu Huraira:

The Prophet said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatun (i.e. repentance) i.e. O Allah!

Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair."

Volume 6, Book 60, Number 25:

Narrated Ibn Abbas:

The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims):

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)---then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

Volume 6, Book 60, Number 133:

Narrated Abdullah (bin Masud):

On the day of Badr, Al-Miqdad said, "O Allah's Apostle! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Apostle greatly.

Volume 6, Book 60, Number 165:

Narrated Abu Huraira:

Allah's Apostle said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hitatun. (7.161) We shall forgive you, your faults.' But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Sha'ratin (hair)."

Volume 6, Book 60, Number 231:

Narrated Ibn Mas'ud:

Surat Bani Israel and Al-Kahf and Mary are among my first old property. 51

Volume 6, Book 60, Number 249:

Narrated Said bin Jubair:

I said to Ibn 'Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel" Ibn 'Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka'b that he heard Allah's Apostle saying, "Moses got up to deliver a speech before the children of Israel and he was asked, Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha' bin Nun, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of

it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night.

The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63)

There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly. 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught.

Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it.' Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him. 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him, 'These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71)

Al-Khadir said, 'Didn't I say that you can have no patience with me ?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (18.73)

Allah's Apostle said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, "Didn't I tell you that you can have no patience with me?" (18.75) (The sub narrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76)

Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18.78-82)

Allah's Apostle said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story." 52

Volume 6, Book 60, Number 250:

Narrated Ibn Juraij:

Ya'la bin Muslim and 'Amr bin Dinar and some others narrated the narration of Said bin Jubair.

Narrated Said: While we were at the house of Ibn 'Abbas, Ibn 'Abbas said, "Ask me (any question)" I said, "O Abu Abbas! May Allah let me be sacrificed for you ! There is a man at Kufa who is a story-teller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Bani Israel." As for 'Amr, he said to me, "Ibn 'Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya'la said to me, "Ibn 'Abbas said, Ubai bin Ka'b said, Allah's Apostle said, 'Once Moses, Allah's Apostle, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Apostle! Is there anyone on the earth who is more

learned than you?' Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes, (there is a slave of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.' Moses said, 'O my Lord ! Tell I me of a sign whereby I will recognize the place.' " 'Amr said to me, Allah said, "That place will be where the fish will leave you." Ya'la said to me, "Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' " So Moses took a fish and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Moses)." You have not demanded too much." And that is as mentioned by Allah:

'And (remember) when Moses said to his attendant ' (18.60) Yusha' bin Nun. (Said did not state that). The Prophet said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attend an said (to himself), "I will not wake him, but when he woke up, he forgot to tell him The fish slipped out and entered the sea. Allah stopped the flow of the sea. where the fish was, so that its trace looked as if it was made on a rock. 'Amr forming a hole with his two thumbs an index fingers, said to me, "Like this, as in its trace was made on a rock." Moses said "We have suffered much fatigue on this journey of ours." (This was not narrate by Said). Then they returned back and found Al-Khadir. 'Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al-Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, ' I came to you so that you may teach me of the truth which you were taught.' Al-Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat (18.71). They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' (We said to Said "Was that Khadir?" He said, "Yes.") The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece o wood. Moses said, 'Have you scuttle it in order to drown these people surely, you have done a dreadful thing. (18.71) (Mujahid said. "Moses said so protestingly.") Al-Khadir said, didn't I say that you can have no patience with me?' (18.72) The first inquiry of Moses was done because of forget fullness, the second caused him to be bound with a stipulation, and the third was done he intentionally. Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18.73)

(Then) they found a boy and Al-Khadir killed him. Ya'la- said: Said said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18.74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight Said moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Ya'la said, 'I think Said said, 'Al-Khadir touched the wall with his hand and it became straight (Moses said to Al-Khadir), 'If you had wished, you could have taken wages for it. Said said, 'Wages that we might had eaten.' And there was a king in furor (ahead) of them" (18.79) And there was in front of them. Ibn 'Abbas recited: 'In front of them (was) a king.'

It is said on the authority of somebody other than Said that the king was Hudad bin Budad. They say that the boy was called Haisur. 'A king who seized every ship by force. (18.79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a non-believer and we(Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Moses' saying: Have you killed an innocent soul.'? (18.74). 'Near to mercy" means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa'id, said that they were compensated with a girl. Dawud bin Abi 'Asim said on the authority of more than one that this next child was a girl.

Volume 6, Book 60, Number 251:

Narrated Said bin Jubair:

I said to Ibn 'Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn 'Abbas said, "Allah's enemy tells a lie! Ubai bin Ka'b narrated to us that Allah's Apostle said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

Moses said, 'O my Lord ! How can meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha' bin Nun, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than 'Amr said) 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our early meal' (18.62).

The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha bin Nun said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18.63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his attendant, and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18.66). Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18.70). After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to Moses. 'My knowledge and your knowledge and all the creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak.'

Then Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18.71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing! ' (18.74) He said, "Didn't I tell you that you will not be able to have patient with me up to ..but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18.75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al-Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'...(18.78)

Allah's Apostle said, 'We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story.' Ibn 'Abbas used to recite:-- 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18.79) ...and as for the boy he was a disbeliever. "

Volume 7, Book 72, Number 784:

Narrated Israil:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it," 54

Volume 7, Book 72, Number 816:

Narrated Humaid bin 'Abdur-Rahman bin 'Auf

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

Volume 8, Book 75, Number 407:

Narrated Abu Musa:

The Prophet used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati 'ati wa jahli wa israfi fi amri kullihi, wa ma anta a'lamu bihi minni. Allahumma ighfirli khatayaya wa 'amdi, wa jahli wa jiddi, wa kullu dhalika'indi. Allahumma ighfirli ma qaddamtu wa ma akhartu wa ma asrartu wa ma a'lantu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'in qadir.'

Volume 8, Book 75, Number 408:

Narrated Abu Musa Al-Ash'ari:

The Prophet used to invoke Allah, saying, "Allahumma ighfirli khati'ati wa jahli wa israfi fi amri, wa ma anta a'lamu bihi minni. Allahumma ighfirli hazali wa jiddi wa khata'i wa amdi, wa kullu dhalika 'indi"

Volume 8, Book 78, Number 695:

Narrated Ibn 'Abbas:

While the Prophet was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abu Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

Volume 9, Book 83, Number 20:

Narrated Ibn 'Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder,(up to) ...end of the Verse. (2.178)

Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude.

Volume 9, Book 93, Number 570:

Narrated Ibn 'Abbas:

That he differed with Al-Hurr bin Qais bin Hisn Al-Fazari about the companion of Moses, (i.e., whether he was Kha,dir or not). Ubai bin Ka'b Al-Ansari passed by them and Ibn 'Abbas called him saying, 'My friend (Hur) and I have differed about Moses' Companion whom Moses asked the way to meet. Did you hear Allah's Apostle mentioning anything about him?' Ubai said, "Yes, I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know Someone who is more learned than you (Moses)?' Moses said, 'No.' So Allah sent the Divine inspiration to Moses:--

'Yes, Our Slave Khadir is more learned than you' Moses asked Allah how to meet him (Khadir) So Allah made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget to tell you (about) the fish. None but Satan made me forget to tell you about it' (18.63) Moses said:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

'That is what we have been seeking." So they went back retracing their footsteps. (18.64). So they both found Kadir (there) and then happened what Allah mentioned about them (in the Quran)! (See 18.60-82)

Volume 9, Book 93, Number 608:

Narrated Anas bin Malik:

The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fateh-Al-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not---and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors.

The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet on earth unless Allah informed them. The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates."

Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said.

Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me."

But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night."

Then the Prophet descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. 56

Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden."

The Prophet turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)."

The Prophet returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Apostle said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet then woke while he was in the Sacred Mosque (at Mecca).

Volume 1, Book 10, Number 535:

Narrated Jabir bin 'Abdullah: The Prophet used to pray the Zuhr at mid-day, and the 'Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the Isha at a variable time. Whenever he saw the people assembled (for Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet used to offer the Fajr Prayers when it still dark.

Volume 1, Book 4, Number 208:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached Sahba,' a place near Khaibar, where Allah's Apostle offered the 'Asr prayer and asked for food. Nothing but Sawrq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

Volume 1, Book 4, Number 214:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached As-Sahba' where Allah's Apostle led the 'Asr prayer and asked for the food. Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

Volume 1, Book 8, Number 367:

Narrated 'Abdul 'Aziz: Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle ."

Volume 1, Book 11, Number 584:

Narrated Humaid: Anas bin Malik said, "Whenever the Prophet went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet.

The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Apostle saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

Volume 1, Book 12, Number 812:

Narrated Ibn 'Umar:

During the holy battle of Khaibar the Prophet said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Muhammad and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle go who married her and her Mahr was her manumission.

Volume 3, Book 34, Number 405:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money."

Volume 3, Book 34, Number 437:

Narrated Anas bin Malik:

The Prophet came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Apostle selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Apostle then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Apostle for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Apostle was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

Volume 3, Book 38, Number 499:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet said, "Don't do so, as it is a kind of usury

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No. 506).

Volume 3, Book 39, Number 521:

Narrated 'Abdullah bin 'Umar:

The Prophet concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When 'Umar became the Caliph) he gave the wives of the Prophet the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and 'Aisha chose the land.

Volume 3, Book 39, Number 522:

Narrated Ibn 'Umar:

The Prophet made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

Volume 3, Book 39, Number 527:

Narrated Zaid bin Aslam from his father:

Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet distributed the land of Khaibar."

Volume 3, Book 43, Number 657:

Narrated Salama bin Al-Akwa:

On the day of Khaibar the Prophet saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

Volume 3, Book 47, Number 799:

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e. Anas's mother who was also the mother of 'Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

Volume 3, Book 49, Number 865:

Narrated Sahl bin Abu Hathma:

'Abdullah bin Sahl and Muhaiyisa bin Mas'ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

Volume 3, Book 50, Number 895:

Narrated Ibn 'Umar:

Umar bin Khattab got some land in Khaibar and he went to the Prophet to consult him about it saying, "O Allah' Apostle got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet said, "If you like you can give the land as endowment and give its fruits in charity." So Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."

Volume 4, Book 51, Number 20:

Narrated Kab bin Malik:

I said, "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

Volume 4, Book 51, Number 33:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Ibn 'Umar:

When 'Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

Volume 4, Book 51, Number 34:

Narrated Ibn 'Umar:

Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So 'Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

Volume 4, Book 52, Number 80n:

Narrated Abu Huraira:

I went to Allah's Apostle while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Apostle! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'As said, "O Allah's Apostle! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet gave him a share or not.")

Volume 4, Book 52, Number 139:

Narrated Anas bin Malik:

I went along with the Prophet to Khaibar so as to serve him. (Later on) when the Prophet returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring)."

Volume 4, Book 52, Number 143:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Apostle when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Apostle selected her for himself and took her along with him till we reached a place called Sad-As-Sahba, where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Apostle told me to call those who were around me. So, that was the marriage banquet of Allah's Apostle and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures)."

Volume 4, Book 52, Number 160:

Narrated 'Amr bin Al-Harith:

The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 52, Number 192:

Narrated Sahl bin Sad:

That he heard the Prophet on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for 'Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. 'Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

Volume 4, Book 52, Number 193:

Narrated Anas:

Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

Volume 4, Book 52, Number 219c:

Narrated Salama bin Al-Akwa:

Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Apostle?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Apostle said, "(No doubt) I will give the flag to, tomorrow, a man whom Allah and I love."

His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Apostle gave the flag to him and Allah bestowed victory upon him.

Volume 4, Book 52, Number 224:

Narrated Suwaid bin An-Nu'man:

That he went out in the company of the Prophet during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the 'Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the prayer.

Volume 4, Book 52, Number 234:

Narrated Anas:

The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

Volume 4, Book 52, Number 253:

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Volume 4, Book 53, Number 325:

Narrated 'Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(mother of the believers) After the death of Allah's Apostle Fatima the daughter of Allah's Apostle asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Apostle got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Apostle.

She used to ask Abu Bakr for her share from the property of Allah's Apostle which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Apostle used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) Umar gave the Prophet's property (of Sadaqa) at Medina to 'Ali and 'Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

Volume 4, Book 53, Number 354:

Narrated Aslam:

'Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar."

Volume 4, Book 53, Number 364:

Narrated Abu Musa:

We got the news of the migration of the Prophet while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najashi. Ja'far said (to us), "Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

Volume 4, Book 53, Number 381:

Narrated 'Abdullah bin Mughaffal:

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

Volume 4, Book 53, Number 383:

Narrated Ibn Abi Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Said bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.'"

Volume 4, Book 56, Number 840:

Narrated Anas bin Malik:

Allah's Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, "Allah is Greater! Khaibar is ruined! If we approach a nation, then miserable is the morning of those who are warned."

Volume 5, Book 57, Number 52:

Narrated Salama:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Ali happened to stay behind the Prophet and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Apostle?" So 'Ali set out following the Prophet, When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Apostle said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came 'Ali whom we did not expect. The people said, "This is 'Ali." Allah's Apostle gave him the flag and Allah granted victory under his leadership.

Volume 5, Book 57, Number 60:

Narrated 'Aisha:

Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of 63

the Khaibar booty. Abu Bakr said, "Allah's Apostle said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Apostle used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives" Abu Bakr added: Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him).

Volume 5, Book 58, Number 216:

Narrated Abu Musa:

We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet had conquered Khaibar. The Prophet said, "O you people of the ship! You will have (the reward of) two migrations."

Volume 5, Book 59, Number 368:

Narrated 'Aisha:

Fatima and Al'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

Volume 5, Book 59, Number 399:

Narrated Jafar bin 'Amr bin Umaiya:

I went out with 'Ubaidullah bin 'Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin 'Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that 'Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin 'Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain

is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Apostle, I was told that the Prophet did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Apostle died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him 64

and struck him on the head with a sword. 'Abdullah bin 'Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave."

Volume 5, Book 59, Number 458:

Narrated Jabir bin 'Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Apostle and when Allah's Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Apostle said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, 'Allah.' Now here he is sitting." Allah's Apostle did not punish him (for that).

Through another group of narrators, Jabir said, "We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), 'Are you afraid of me?' The Prophet said, 'No.' He said, 'Who can save you from me?' The Prophet said, Allah.' The companions of the Prophet threatened him, then the Iqama for the prayer was announced and the Prophet offered a two Rakat Fear prayer with one of the two batches, and that batch went aside and he offered two Rak'a-t with the other batch. So the Prophet offered four Rakat but the people offered two Rakat only." (The sub-narrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa." Jabir added, "We were with the Prophet at Nakhil and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet during the day of Khaibar.

Volume 5, Book 59, Number 508:

Narrated Suwaid bin An-Numan:

I went out in the company of the Prophet in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet offered the Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his abulution.

Volume 5, Book 59, Number 512:

Narrated Anas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet . The Prophet made her manumission as her 'Mahr'.

Volume 5, Book 59, Number 515:

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide. "The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man. 65

Volume 5, Book 59, Number 516:

Narrated Abu Musa Al-Ashari:

When Allah's Apostle fought the battle of Khaibar, or when Allah's Apostle went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O Abdullah bin Qais!" I said, "Labbaik. O Allah's Apostle!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

Volume 5, Book 59, Number 517:

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

Volume 5, Book 59, Number 520:

Narrated Salama:

Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ," and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is 'Ali" and the Prophet gave him the flag and Khaibar was conquered through him (with Allah's Help).

Volume 5, Book 59, Number 521:

Narrated Sahl bin Sad:

On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." 'Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So 'Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. 'Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

Volume 5, Book 59, Number 522:

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba, Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Volume 5, Book 59, Number 523:

Narrated Anas bin Malik:

The Prophet stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

Volume 5, Book 59, Number 524:

Narrated Anas:

The Prophet stayed for three rights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

Volume 5, Book 59, Number 525:

Narrated 'Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet was there. So I felt shy (to take it then).

Volume 5, Book 59, Number 526:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of garlic and the meat of donkeys.

Volume 5, Book 59, Number 527:

Narrated 'Ali bin Abi Talib:

On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Volume 5, Book 59, Number 528:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat.

Volume 5, Book 59, Number 530:

Narrated Jabir bin Abdullah:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat and allowed the eating of horse meat.

Volume 5, Book 59, Number 531:

Narrated Ibn Abi Aufa:

We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things." 67

Volume 5, Book 59, Number 533:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Al-Bara' and Ibn Abi Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet said, "Turn the cooking pots upside down."

Volume 5, Book 59, Number 535:

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

Volume 5, Book 59, Number 536:

Narrated Ibn Abbas:

I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Volume 5, Book 59, Number 537:

Narrated Ibn 'Umar:

On the day of Khaibar, Allah's Apostle divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

Volume 5, Book 59, Number 538:

Narrated Jubair bin Mutim:

Uthman bin 'Affan and I went to the Prophet and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet did not give anything to Banu Abd Shams and Banu Nawfal.

Volume 5, Book 59, Number 539:

Narrated Abu Musa:

The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet . She had migrated along with those other Muslims who migrated to Negus. 'Umar came to Hafsa while Asma' bint 'Umais was with her. 'Umar, on seeing Asma', said, "Who is this?" She said, "Asma' bint 'Umais," 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Apostle who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Apostle . By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will not tell a lie or curtail your saying or add something to it." So when the Prophet came, she said, "O Allah's Prophet 'Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet had said about them."

Narrated Abu Burda: Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Narrated Abu Burda: Abu Musa said, "The Prophet said, "I recognize the voice of the group of Al-Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

Volume 5, Book 59, Number 540:

Narrated Abu Musa:

We came upon the Prophet after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

Volume 5, Book 59, Number 541:

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and at that time Allah's Apostle had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Apostle an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Apostle said, "This is a strap, or these are two straps of Fire."

Volume 5, Book 59, Number 542:

Narrated 'Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves.

Volume 5, Book 59, Number 543:

Narrated 'Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet divided (the land of) Khaibar.

Volume 5, Book 59, Number 544:

Narrated 'Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin Al-'As said to him, "O Allah's Apostle! Do not give him." Abu Huraira then said (to the Prophet) "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

Narrated Abu Huraira: Allah's Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Apostle! Do not give them a share of the booty." on, that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)! "On that the Prophet said, "O Aban, sit down ! " and did not give them any share. 69

Volume 5, Book 59, Number 546:

Narrated 'Aisha:

Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Apostle said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle and will leave it as it was during the lifetime of Allah's Apostle, and will dispose of it as Allah's Apostle used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. 'Ali had not given the oath of

allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come, 'Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them" So Abu Bakr entered upon them, and then 'Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Apostle ."

Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Apostle is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle following, in disposing of it, but I will follow." On that 'Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then 'Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

Volume 5, Book 59, Number 547:

Narrated 'Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Volume 5, Book 59, Number 548:

Narrated Ibn Umar:

We did not eat our fill except after we had conquered Khaibar.

Volume 5, Book 59, Number 549:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Apostle said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Apostle! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Apostle said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib." Abu Said and Abu Huraira said, "The Prophet made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

70

Volume 5, Book 59, Number 551:

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle

Volume 7, Book 62, Number 22:

Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

Volume 7, Book 62, Number 50:

Narrated 'Ali:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I said to Ibn 'Abbas, "During the battle of Khaibar the Prophet forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

Volume 7, Book 62, Number 89:

Narrated Anas:

The Prophet stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

Volume 7, Book 65, Number 296:

Narrated Suwaid bin An-Nu'man:

We went out with Allah's Apostle to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar). Allah's Apostle asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

Volume 7, Book 65, Number 302:

Narrated Suwaid bin An-Nu'man:

that while they were with the Prophet at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq.).

Volume 7, Book 65, Number 336:

Narrated Anas bin Malik:

Allah's Apostle said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet). So I used to serve Allah's Apostle whenever he dismounted (to stay 71

somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet then brought Safiyya bint Huyay whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure)."

Volume 7, Book 65, Number 365:

Narrated Suwaid bin An Nu'man:

We went out with Allah's Apostle to Khaibar, and when we reached As-Sahba', the Prophet asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Apostle stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths. Narrated Suwaid; We went out with Allah's Apostle to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again

Volume 7, Book 67, Number 405:

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet said, "Yes, you can do either"

Volume 7, Book 67, Number 416:

Narrates 'Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet and I felt shy in his presence (and did not take it).

Volume 7, Book 67, Number 429:

Narrated Jabir bin 'Abdullah:

On the Day of the battle of Khaibar, Allah's Apostle made donkey's meat unlawful and allowed the eating of horse flesh.

Volume 7, Book 67, Number 430:

Narrated Ibn 'Umar:

The Prophet made the meat of donkeys unlawful on the day of the battle of Khaibar.

Volume 7, Book 67, Number 432:

Narrated 'Ali:

Allah's Apostle prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle

Volume 7, Book 67, Number 433:

Narrated Jabir bin 'Abdullah:

The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh. 72

Volume 7, Book 72, Number 851:

Narrated Anas bin Malik :

We were coming from Khaibar along with Allah's Apostle while I was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Apostle was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." So I resaddled the she-camel and Allah's Apostle mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun."

Volume 8, Book 73, Number 201:

Narrated Abu Huraira: The Prophet said, "Don't call the grapes Al-Karm, and don't say 'Khai

Volume 8, Book 75, Number 343:

Narrated Salama bin Al-Akwa':

We went out with the Prophet to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Apostle said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa'," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Apostle! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

Volume 8, Book 75, Number 374:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allah's Apostle whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called)

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring)."

Volume 8, Book 77, Number 603:

Narrated Abu Huraira:

We witnessed along with Allah's Apostle the Khaibar (campaign). Allah's Apostle told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the

Muslims to Allah's Apostle and said, "O Allah's Apostle! Allah has made your statement true. So-and-so has committed suicide." Allah's Apostle said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

Volume 8, Book 78, Number 698:

Narrated Abu Huraira:

We went out in the company of Allah's Apostle on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa'a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid'am to Allah's Apostle. Allah's Apostle headed towards the valley of Al-Qura, and when he was in the valley of Al-Qura an arrow was thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allah's Apostle kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Apostle said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet said, "A Shirak of fire, or two Shiraks of fire."

Volume 8, Book 80, Number 718:

Narrated 'Aisha:

Fatima and Al 'Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

Volume 9, Book 83, Number 29:

Narrated Salama:

We went out with the Prophet to Khaibar. A man (from the companions) said, "O 'Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him !" The people said, "O Allah's Apostle! Would that you let us enjoy his company longer!" Then 'Amir was killed the following morning. The people said, "The good deeds of 'Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that 'Amir's good deeds are lost." The Prophet said, "Whoever says so is a liar, for 'Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward."

Volume 9, Book 86, Number 91:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Muhammad bin 'Ali:

'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal." 74

Volume 9, Book 87, Number 159:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca) .

Volume 9, Book 92, Number 449:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Apostle asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Apostle! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Apostle then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

SUPPLEMENT 4: ALL HADITHS ON: JIHAD IN THE SAHIH AL-BUKHARI

Word count: 132,315

Bukhari words: 645,745

20.6%

Volume 1, Book 2, Number 25:

Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Mohammed). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Volume 1, Book 2, Number 35:

The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Volume 1, Book 10, Number 505:

Narrated Abdullah:

I asked the Prophet "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's cause." Abdullah added, "I asked only that much and if I had asked more, the Prophet would have told me more."

Volume 2, Book 15, Number 86:

Narrated Ibn Abbas:

The Prophet said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

Volume 2, Book 24, Number 547:

Narrated Abu Huraira

Allah's Apostle ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and Abbas bin Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamil refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for Abbas bin Abdul Muttalib, he is the uncle of Allah's Apostle and Zakat is compulsory on him and he should pay it double."

Volume 2, Book 26, Number 594:

Narrated Abu Huraira:

The Prophet was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur. "

Volume 2, Book 26, Number 595:

Narrated Aisha:

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabrur. "

Volume 3, Book 29, Number 84:

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." Aisha added: Ever since I heard that from Allah's Apostle I have determined not to miss Hajj.

Volume 3, Book 31, Number 121:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them."

Volume 3, Book 46, Number 724:

Narrated Abu Huraira:

Allah's Apostle said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

Volume 4, Book 51, Number 33:

Narrated Ibn Umar:

When Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

Volume 4, Book 52, Number 41:

Narrated Abdullah bin Masud:

I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more.

Volume 4, Book 52, Number 42:

Narrated Ibn Abbas:

Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

Volume 4, Book 52, Number 43:

Narrated Aisha:

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

Volume 4, Book 52, Number 44:

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

Volume 4, Book 52, Number 56:

Narrated Anas bin Malik:

Um Haram said, "Once the Prophet slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Apostle! Invoke Allah to make me one of them.'" So the Prophet invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haram repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu'awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

Volume 4, Book 52, Number 79:

Narrated Ibn Abbas:

On the day of the Conquest (of Mecca) the Prophet said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

Volume 4, Book 52, Number 81:

Narrated Anas bin Malik

In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet died I never saw him without fasting except on Id-ul-Fitr and Id-ul-Aclha.

Volume 4, Book 52, Number 85:

Narrated Sahl bin Sad As-SaIdi:

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Apostle had dictated to him the Divine Verse:

"Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives." (4.95)

Zaid said, "Ibn-Maktum came to the Prophet while he was dictating to me that very Verse. On that Ibn Um Maktum said, 'O Allah's Apostle! If I had power, I would surely take part in Jihad.' He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)

Volume 4, Book 52, Number 87:

Narrated Anas:

Allah's Apostle went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Mohammed that we will carry on Jihad as long as we live."

Volume 4, Book 52, Number 88:

Narrated Anas:

The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Mohammed that we will I carry on Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

Volume 4, Book 52, Number 104:

Narrated Urwa Al-Bariqi:

The Prophet said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world)."

Volume 4, Book 52, Number 112:

Narrated Abu Huraira:

Allah's Apostle said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Apostle was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: 'Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it.' (101.7-8)"

Volume 4, Book 52, Number 113:

Narrated Muslim from Abu Aqil from Abu Al-Mutawakkil An-Naji:

I called on Jabir bin Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Apostle ." He said, "I accompanied him on one of the journeys." (Abu Aqil said, "I do not know whether that journey was for the purpose of Jihad or Umra.") "When we were returning," Jabir continued, "the Prophet said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.' "

Volume 4, Book 52, Number 127:

Narrated Aisha:

the mother of the faithful believers, I requested the Prophet permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj."

Volume 4, Book 52, Number 128:

Narrated Aisha:

the mother of the faithful believers: The Prophet was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

Volume 4, Book 52, Number 129:

Narrated Anas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Apostle! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

Volume 4, Book 52, Number 130:

Narrated Aisha:

Whenever the Prophet intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse Hijab (i.e. veiling).

Volume 4, Book 52, Number 144:

Narrated Anas bin Malik:

Um Haram told me that the Prophet one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Apostle! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Apostle! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

Volume 4, Book 52, Number 146:

Narrated Abu Said Al-Khudri

The Prophet said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

Volume 4, Book 52, Number 208:

Narrated Anas:

On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Mohammed for Jihad (for ever) as long as we live." The Prophet replied to them, "O Allah! There is no life except the life of the Hereafter. So honour the Ansar and emigrants with Your Generosity."

And Narrated Mujashi: My brother and I came to the Prophet and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

Volume 4, Book 52, Number 217:

Narrated Yali:

I participated in the Ghazwa of Tabuk along with Allah's Apostle and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

Volume 4, Book 52, Number 248:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abdullah bin Amr:

A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, "Are your parents alive?" He replied in the affirmative. The Prophet said to him, "Then exert yourself in their service."

Volume 4, Book 52, Number 311:

Narrated Ibn Abbas:

The Prophet said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Volume 4, Book 52, Number 317:

Narrated Abdullah:

When the Prophet returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

Volume 4, Book 53, Number 352:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Volume 4, Book 53, Number 412:

Narrated Ibn Abbas:

Allah's Apostle said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Apostle also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-Abbas said, "O Allah's Apostle! Except the Idhkhair, because it is used by the goldsmiths and by the people for their houses." On that the Prophet said, "Except the Idhkhair."

Volume 4, Book 56, Number 839:

Narrated Abu Huraira:

The Prophet said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims."

The Prophet was asked about donkeys. He replied, "Nothing has been revealed to be concerning them except this comprehensive Verse (which covers everything) :--'Then whosoever has done good equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small) ant), Shall see it (Its punishment).'" (99.7-8)

Volume 5, Book 57, Number 18:

Narrated Abu Huraira:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I heard Allah's Apostle saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, 'O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from all those gates will need nothing." He added, "Will anyone be called from all those gates, O Allah's Apostle?" He said, "Yes, and I hope you will be among those, O Abu Bakr."

Volume 5, Book 58, Number 140:

Narrated Anas bin Malik:

On the day of the battle of the Trench (i.e. Ghazwat-ul-Khandaq) the Ansar used to say, "We are those who have given the pledge of allegiance to Mohammed for Jihad (i.e. holy fighting) as long as we live." The Prophet, replied to them, "O Allah! There is no life except the life of the Hereafter; so please honour the Ansar and the Emigrants."

Volume 5, Book 58, Number 240:

Narrated 'Ata bin Abi Rabah:

Ubaid bin Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions." (See Hadith No. 42 Vol. 4).

Volume 5, Book 58, Number 254:

Narrated Abu Burda Bin Abi Musa Al-Ashari:

Abdullah bin Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Apostle and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad after Allah's Apostle, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. Umar) said, As for myself, By Him in Whose Hand Umar's soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable while whatsoever we did after the death of the Prophet be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn Umar), "By Allah, your father was better than my father!"

Volume 5, Book 59, Number 425:

Narrated Anas:

Allah's Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants.' They said in reply to him, "We are those who have given the Pledge of allegiances to Mohammed for to observe Jihad as long as we live."

Volume 6, Book 60, Number 40:

Narrated Nafi':

During the affliction of Ibn Az-Zubair, two men came to Ibn Umar and said, "The people are lost, and you are the son of Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said, "Didn't Allah say, 'And fight then until there is no more affliction?'" He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah."

Narrated Nafi (through another group of sub-narrators): A man came to Ibn Umar and said, "O Abu Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu Abdur Rahman! Won't you listen to why Allah has

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshipping of others along with Allah)." Ibn Umar said, "We did it, during the lifetime of Allah's Apostle when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about Uthman and Ali?" Ibn Umar said, "As for Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for Ali, he is the cousin of Allah's Apostle and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

Volume 6, Book 60, Number 41:

Narrated Abu Wail:

Hudhaifa said, "The Verse:-- "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad)."

Volume 8, Book 73, Number 1:

Narrated Al-Walid bin Aizar:

I heard Abi Amr Ash-Shaibani saying, "The owner of this house." he pointed to Abdullah's house, "said, 'I asked the Prophet 'Which deed is loved most by Allah?' He replied, 'To offer prayers at their early (very first) stated times.' " Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To be good and dutiful to one's parents," Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To participate in Jihad for Allah's Cause." Abdullah added, "The Prophet narrated to me these three things, and if I had asked more, he would have told me more."

Volume 8, Book 73, Number 3:

Narrated Abdullah bin Amr:

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit."

Volume 9, Book 89, Number 308:

Narrated Anas:

The Prophet went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet then said, "O Allah! The real goodness is the goodness of the Here after, so please forgive the Ansar and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Mohammed for to observe Jihad as long as we remain alive."

Volume 9, Book 93, Number 519:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Apostle! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

Volume 9, Book 93, Number 549:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No. 555).

Volume 9, Book 93, Number 555:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

Volume 9, Book 93, Number 625:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Ibn Musud:

A man asked the Prophet "What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."

Volume 9, Book 93, Number 624:

Narrated Ibn Umar:

Allah's Apostle said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till Asr Prayer and then they were unable to carry on, so they were given (a reward equal to) one Qirat each. Then you were given the Koran and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will.' "

Fighting in Allah's cause

Volume 4, Book 53, Number 355:

Narrated Abu Musa Al-Ashari:

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Volume 4, Book 53, Number 354:

Narrated Aslam:

Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar."

Volume 4, Book 53, Number 353:

Narrated Abu Huraira:

The Prophet said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck over the hand of their prophet and he said, "You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: Then Allah saw our weakness and disability, so he made booty legal for us."

Volume 4, Book 55, Number 635:

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 5, Book 58, Number 121:

Narrated Aisha:

The day of Bu'ath (i.e. Day of fighting between the two tribes of the Ansar, the Aus and Khazraj) was brought about by Allah for the good of His Apostle so that when Allah's Apostle reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of His Apostle in order that they (i.e. the Ansar) might embrace Islam.

Volume 5, Book 59, Number 324:

Narrated Abdur-Rahman bin Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).

Volume 5, Book 59, Number 384:

Narrated Sad bin Abi Waqqas:

I saw Allah's Apostle on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

Volume 5, Book 59, Number 394:

Narrated Aisha:

When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died).")

Volume 6, Book 60, Number 75:

Narrated Ibn Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by the Prophet was brought to [the Roman emperor] Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, Ask him: What is his (i.e. the Prophet's) family status amongst you? I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it' Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him)

except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Mohammed) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Apostle and read it wherein was written:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Mohammed, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Mohammed) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Apostle would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6, Vol 1)

Volume 6, Book 60, Number 89:

Narrated Usama bin Zaid:

Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sad bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which Abdullah bin Ubai bin Salul was present, and that was before Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah bin Rawaha was also present. When a cloud of dust raised by the

donkey reached that gathering, Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Koran. On that, Abdullah bin Ubai bin Saluil said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sad bin Ubada. The Prophet said to Sad, "Did you not hear what 'Abu Hub-b said?" He meant Abdullah bin Ubai. "He said so-and-so." On that Sad bin Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. Abdullah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen." So Allah's Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans....."(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109)

So the Prophet used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah's Apostle fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle and became Muslims.

Volume 6, Book 60, Number 173:

Narrated Ibn Umar:

That a man came to him (while two groups of Muslims were fighting) and said, "O Abu Abdur Rahman! Don't you hear what Allah has mentioned in His Book:

'And if two groups of believers fight against each other...' (49.9)

So what prevents you from fighting as Allah has mentioned in His Book?" Ibn Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says:

'And whoever kills a believer intentionally...' (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)' (8.39) Ibn Umar said, "We did this during the lifetime of Allah's Apostle when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn Umar did not agree to his proposal, he said, "What is your opinion regarding Ali and Uthman?" Ibn Umar said, "What is my opinion regarding Ali and Uthman? As for Uthman, Allah forgave him and you disliked to forgive him, and Ali is the cousin and son-in-law of Allah's Apostle ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

Volume 6, Book 60, Number 174:

Narrated Said bin Jubair:

Ibn Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn Umar said (to him), "And do you understand what an affliction is? Mohammed used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

Volume 6, Book 60, Number 187:

Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e. Ibn Abbas and Ibn Az-Zubair) so I went to Ibn Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah has made unlawful (i.e. fighting in Meccas?" Ibn Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umaiyah would permit (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn Abbas added. "The people asked me to take the oath of allegiance to Ibn AzZubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet, and the paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Koran. By Allah! (Really, I left my relatives, Bani Umaiyah for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.

Volume 8, Book 73, Number 35:

Narrated Safwan bin Salim:

The Prophet said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night."

Narrated Abu Huraira that the Prophet said as above.

Volume 8, Book 73, Number 36:

Narrated Abu Huraira:

Allah's Apostle said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nabi is not sure whether he also said "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

Volume 8, Book 74, Number 299:

Narrated Anas bin Malik:

Whenever Allah's Apostle went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Ishaq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He said, 'You will be amongst the first ones.'" It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died.

Volume 8, Book 76, Number 500:

Narrated Sa'd bin Sahl As-Sa'di:

The Prophet looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide)." The Prophet added, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

Volume 8, Book 77, Number 604:

Narrated Sahl bin Sa'd:

There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet looked at him and said. "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in

14

that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

between his shoulders. Then the man (who was watching that person) went quickly to the Prophet and said, "I testify that you are Allah's Apostle!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

Volume 8, Book 82, Number 840:

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and freeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."

Volume 9, Book 83, Number 19:

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by having the killer killed." Then a man from Yemen, called Abu Shah, stood up and said, "Write that) for me, O Allah's Apostle!" Allah's Apostle said (to his companions), "Write that for Abu Shah." Then another man from Quraish got up, saying, "O Allah's Apostle! Except Al-Idhkkir (a special kind of grass) as we use it in our houses and for graves." Allah's Apostle said, "Except Al-idhkkir."

Volume 9, Book 88, Number 215:

Narrated SaId bin Jubair:

Abdullah bin Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:--

'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Mohammed used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

Volume 9, Book 88, Number 227:

Narrated Nafi':

When the people of Medina dethroned Yazid bin Muawiya, Ibn Umar gathered his special friends and children and said, "I heard the Prophet saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle, and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

Volume 9, Book 88, Number 228:

Narrated Abu Al-Minhal:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Mohammed till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain; and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain."

Volume 9, Book 93, Number 572:

Narrated Abdullah bin Umar:

The Prophet besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled.

Volume 4, Book 52, Number 47:

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haran bint Milhan, who would offer him meals. Um-Haram was the wife of Ubada bin As-Samit. Allah's Apostle, once visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept, and afterwards woke up smiling. Um Haran asked, "What causes you to smile, O Allah's Apostle?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet used.) Um-Haram said, "O Allah's Apostle! Invoke Allah that he makes me one of them. Allah's Apostle invoked Allah for her and slept again and woke up smiling. Once again Um Haram asked, "What makes you smile, O Allah's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Um-Haram said, "O Allah's Apostle! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awlya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

Volume 5, Book 59, Number 360:

Narrated Ibn Shihab:

These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised true?' Abdullah said, "Some of the Prophet's companions said, "O Allah's Apostle! You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Volume 5, Book 59, Number 542:

Narrated Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves.

Volume 5, Book 59, Number 543:

Narrated Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet divided (the land of) Khaibar.

Volume 8, Book 73, Number 169:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Salama bin Al-Aqwa:

We went out with Allah's Apostle to Khaibar and we travelled during the night. A man amongst the people said to Amir bin Al-Aqwa', "Won't you let us hear your poetry?" Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse.

The infidels have made a hue and cry to ask others help against us. Allah's Apostle said, "Who is that driver (of the camels)?" They said, "He is Amir bin Al-Aqwa'." He said, "May Allah bestow His mercy on him." A man among the people said, Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Apostle asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Apostle said, "Throw away the meat and break the cooking pots." A man said, O Allah's Apostle! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit Amir's knee and caused him to die.

When the Muslims returned (from the battle), Salama said, Allah's Apostle saw me pale and said, 'What is wrong with you?' I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet asked, "Who said so?" I replied, "So-and-so and so-and-so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, Amir will have double reward.'" (While speaking) the Prophet put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an "Arab like him."

Volume 8, Book 75, Number 345:

Narrated Jarir:

Allah's Apostle said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka'ba al Yamaniyya. I said, "O Allah's Apostle I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet and said, "O Allah's Apostle! I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters).

Volume 9, Book 87, Number 130:

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haram bint Milhan she was the wife of Ubada bin As-Samit. One day the Prophet visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Apostle?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator Ishaq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Apostle! Invoke Allah, to make me one of them;" So Allah's Apostle invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Apostle?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Apostle! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

Volume 9, Book 87, Number 129:

Narrated Ibn Abbas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

About a man who came to Allah's Apostle and said, "I was shown in a dream last night..." Then Ibn Abbas mentioned the narration.

Volume 1, Book 1, Number 6:

Abu Sufyan bin Harb informed me that [the Roman emperor] Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle

which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Mohammed the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Mohammed) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).'

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome (Constantinople) who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

of Heraclius's story (in connection with his faith).

Translation of Sahih Bukhari, Book 2:

Belief

Volume 1, Book 3, Number 112:

In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqatt (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The Prophet ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Iqhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet said, "Except Al-Idhkhiri.e. Al-Idhkhir is allowed to be plucked."

Volume 1, Book 12, Number 722:

Narrated Jabir bin Samura:

The People of Kufa complained against Sa'd to Umar and the latter dismissed him and appointed 'Ammar as their chief. They lodged many complaints against Sa'd and even they alleged that he did not pray properly. Umar sent for him and said, "O Aba Ishaq! These people claim that you do not pray properly." Abu Ishaq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two Rakat of 'Isha prayer and shorten the last two Rakat." Umar said, "O Aba Ishaq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani Abs; one of the men called Usama bin Qatada with a surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse. Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were over-hanging his eyes owing to old age and he used to tease and assault the small girls in the way.

Volume 1, Book 12, Number 796:

Narrated Abu Bakr As-Siddiq:

I asked Allah's Apostle to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, Wala yaghfirudhdhunuba illa anta faghfirli maghfiratan min 'Indika, war-hamni innaka antal-ghafururrahim (O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful)."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of Id, and the Black people were playing with shields and spears; so either I

requested the Prophet or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 23, Number 483:

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), Umar, said to Abu Bakr, "How can you fight with these people although Allah's Apostle said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.'" Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle . I would fight with them for withholding it" Then Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

Volume 2, Book 24, Number 551:

Narrated Urwa bin Az-Zubair and Said bin Al-Musaiyab:

Hakim bin Hizam said, "(Once) I asked Allah's Apostle (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Apostle , 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet), he refused to accept anything. Then Umar (during his caliphate) called him to give him his share but he refused. On that Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet till he died.

"There is a danger of an impending war between them." Ibn Umar said, "Verily, in Allah's Apostle you have a good example. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Quda'id and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and Umra. Ibn Umar said, "Allah's Apostle did the same."

Volume 2, Book 26, Number 705:

Narrated Mohammed bin AbdurRahman bin Nawfal Al-Qurashi:

I asked Urwa bin Az-Zubair (regarding the Hajj of the Prophet). Urwa replied, "Aisha narrated, 'When the Prophet reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka'ba and his intention was not Umra alone (but Hajj and Umra together).' " Later Abu Bakr I performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not Umra alone (but Hajj and Umra together). And then Umar did the same. Then Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not Umra alone. And then Muawiya and Abdullah bin Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka'ba and it was not Umra alone, (but Hajj and Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not Umra alone. And the last person I saw doing the same was Ibn Umar, and he did not do another Umra after finishing the first. Now here is Ibn Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka'ba, and would not finish their Ihram. And no doubt, I saw my mother and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka'ba, and they would not finish their Ihram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram."

Volume 3, Book 27, Number 6:

Narrated Qatada:

I asked Anas how many times the Prophet had performed Umra. He replied, "Four times. 1. Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. Umra in the following year in Dhi-l-Qa'da after the peace treaty with them (the pagans); 3. Umra from Al-Jr'ana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once. "

Volume 3, Book 35, Number 456:

Narrated Mohammed bin Abi Al-Mujalid:

Abu Burda and Abdullah bin Shaddad sent me to Abdur Rahman bin Abza and Abdullah bin Abi Aufa to ask them about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Apostle and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

Volume 3, Book 40, Number 563:

Narrated Husain bin Ali:

Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Apostle gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhair on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bam Qainqa' was with me. Hamza bin Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests)."

So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") Ali further said, "When I saw that dreadful sight, I went to the Prophet and told him the news. The Prophet came out in the company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet retreated and went out. This incident happened before the prohibition of drinking."

Volume 3, Book 41, Number 589:

Narrated Jabir:

When Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet to intercede with them, yet they refused. The Prophet said (to me), "Classify your dates into their different kinds: 'Adhq bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them.

(On another occasion) I took part in one of Ghazawat among with the Prophet and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet to go to my house, saying, "O Allah's Apostle! I have newly married." The Prophet asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet had done to the camel and his hitting it. When the Prophet arrived, I went to him with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people.

Volume 3, Book 46, Number 716:

Narrated Marwan and Al-Miswar bin Makhrama:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When the delegates of the tribe of Hawazin came to the Prophet and they requested him to return their properties and captives. The Prophet stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that Abbas said to the Prophet, "I paid for my ransom and Aqil's ransom."

Volume 3, Book 47, Number 757:

Narrated Al-Miswar bin Makhrama and Marwan:

When the delegates of the tribe of Hawazin came to the Prophet he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake."

Volume 3, Book 47, Number 778:

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you."

When the Prophet had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Apostle!" The Prophet said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhn, the sub-narrator said, "This is what we know about the captives, of Hawazin.")

Volume 3, Book 50, Number 891:

Narrated Al-Miswar bin Makhrama and Marwan:

(whose narrations attest each other) Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniyya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he

said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle; of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Kaba." Allah's Apostle said, "We have not come to fight anyone, but to perform the Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Mohammed) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

Urwa bin Musud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then Urwa said, "O Mohammed! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?"

Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-

Najashi, yet I have never seen any of them respected by his courtiers as much as Mohammed is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba.' Another person called Mikraz bin Hafs got up and sought their permission to go to Mohammed, and they allowed him, too. When he approached the Muslims, the Prophet said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin Amr came.

When Suhail bin Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Mohammed, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: 'Mohammed bin Abdullah.'" The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Mohammed bin Abdullah." (Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform Umra.)" The Prophet said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Mohammed! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"

Abu Jandal had been tortured severely for the Cause of Allah. Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(Az-Zuhri said, " Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ")

When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine Verses:--

"O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10)

Umar then divorced two wives of his who were infidels. Later on Muawiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses:

"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. . . . the unbelievers had pride and haughtiness, in their hearts . . . the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Mohammed) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka'ba.

Narrated Az-Zuhri: Urwa said, "Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza'i. Later on Mu'awiyah married Qariba and Abu Jahm married the other."

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11)

So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands. We do not know any of the women emigrants who deserted Islam after embracing it.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir.

Volume 4, Book 52, Number 46:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Volume 4, Book 52, Number 65:

Narrated Abu Musa:

A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

Volume 4, Book 52, Number 115:

Narrated Ibn Umar:

Allah's Apostle fixed two shares for the horse and one share for its rider (from the war booty).

Volume 4, Book 52, Number 116:

Narrated Abu Ishaq:

Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet was saying, 'I am the Prophet in truth: I am the son of Abdul Muttalib.'"

Volume 4, Book 52, Number 155:

Narrated Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of Id when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Volume 4, Book 52, Number 191:

Narrated Abdullah bin Abbas:

Allah's Apostle wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Apostle ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Apostle reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Apostle. At that time Abu Sufyan bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Apostle; and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. Ask them who amongst them is a close relation to the man who claims to be a prophet." Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he

tells a lie, they should contradict him immediately." Abu Sufyan added, "By Allah ! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?" I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No. ' He said, 'Does he break his promises? I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Apostle and it was read. Its contents were:-- "In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Mohammed, the slave of Allah, and His Apostle, to Heraculius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship. None but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him)). (3.64)

Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him.' Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it "

Volume 4, Book 52, Number 252:

Narrated Jabir bin Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of Abdullah bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him.")

Volume 4, Book 52, Number 267:

Narrated Abu Huraira:

The Prophet said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit'.

Volume 4, Book 52, Number 268:

Narrated Abu Huraira:

Allah's Apostle called, "War is deceit".

Volume 4, Book 52, Number 269:

Narrated Jabir bin Abdullah:

The Prophet said, "War is deceit."

Volume 4, Book 52, Number 276:

Narrated Al-Bara bin Azib:

The Prophet appointed Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Mohammed present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet said (to his companions), "Why don't you answer him back?" They said, "O Allah's Apostle What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al Uzza, and you have no Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, "Says Allah is our Helper and you have no helper."

Volume 4, Book 52, Number 286:

Narrated Salama bin Al-Akwa:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

"An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet then gave him the belongings of the killed spy (in addition to his share of the war booty).

Volume 4, Book 52, Number 301:

Narrated Anas:

The Prophet performed Umra, setting out from Al-Jarana where he distributed the war booty of Hunain.

Volume 4, Book 52, Number 308:

Narrated Abdullah bin Amr:

There was a man who looked after the family and the belongings of the Prophet and he was called Karkara. The man died and Allah's Apostle said, "He is in the '(Hell) Fire.'" The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

Volume 4, Book 53, Number 324:

Narrated Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhair (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you." I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realised that he was drunk, so Allah's Apostle retreated, and we went out with him.

Volume 4, Book 53, Number 327:

Narrated Ibn Abbas:

The delegates of the tribe of Abdul-Qais came and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

Volume 4, Book 53, Number 358:

Narrated Abdullah bin Az-Zubair:

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, Abdullah's sons. He said, "One-third of the one third. If any property

is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and Abbas. Abdullah had nine sons and nine daughters at that time." (The narrator Abdullah added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az Zubair would say, "No, (i won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, Umar, and Uthman. (Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam met Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him Abdullah bin Ja'far whom Az-Zubair owed four hundred thousand. He said to Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." Abdullah bin Ja'far said, "Give me a piece of the land." Abdullah bin Az-Zubair said (to him), "Yours is the land extending from this place to this place." So, Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awlya while Amr bin Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'awiya asked, "At what price have you appraised Al-Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have been left?" Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." Amr bin Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." Abdullah also sold his part to Muawiya six hundred thousand. When Ibn Az-Zubair had paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

Volume 4, Book 53, Number 359:

Narrated Ibn Umar:

Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

Volume 4, Book 53, Number 360:

Narrated Marwan bin Al-Hakim and Miswar bin Makhrama:

When the Hawazin delegation came to Allah's Apostle after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Apostle said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

their distribution." Allah's Apostle had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Apostle was not going to return to them except one of the two things the said, "We choose our war Prisoners 'Allah's Apostle stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Apostles We have agreed willingly to do so (return the captives)" Then Allah's Apostle said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin.

Volume 4, Book 53, Number 361:

Narrated Zahdam:

Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Apostle and he asked for us saying. 'Where are the group of Al-Ash'ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)? He replied. 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

Volume 4, Book 53, Number 362:

Narrated Nafi from Ibn Umar:

Allah's Apostle sent a Sariya towards Najd, and Abdullah bin Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

Volume 4, Book 53, Number 367:

Narrated Jubair bin Mutim:

The Prophet talked about war prisoners of Badr saying, "Had Al-Mutim bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

Volume 4, Book 53, Number 372:

Narrated Nafi:

Umar bin Al-Khattab said, "O Allah's Apostle! I vowed to observe Itikaf for one day during the Pre-Islamic period." The Prophet ordered him to fulfill his vow. Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Apostle freed the captives of Hunain without ransom, they came out walking in the streets. Umar said (to his son), "O Abdullah! See what is the matter." Abdullah replied, "Allah's Apostle has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi added:) Allah's Apostle did not perform the Umra from Al-Jarana, and if he had performed the Umra, it would not have been hidden from Abdullah.

Volume 4, Book 53, Number 373:

Narrated Amr bin Taghlib:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and Amr bin Taghlib is amongst them." Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red camels."

Narrated Al-Hasan: Amr bin Taghlib told us that Allah's Apostle got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others) .

Volume 4, Book 53, Number 379:

Narrated Asma bint Abu Bakr:

I used to carry the date stones on my head from the land of Az-Zubair which Allah's Apostle had given to him, and it was at a distance of 2/3 of a Farsakh from my house.

Narrated Hisham's father: The Prophet (gave Az-Zubair a piece of land from the property of Bani An-Nadir (gained as war booty).

Volume 4, Book 53, Number 382:

Narrated Ibn Umar:

In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

Volume 4, Book 56, Number 713:

Narrated Ibn Abbas:

The delegates of Abd-ul-Qais came to Allah's Apostle and said, "O Allah's Apostle! We are from the tribe of Rabi'a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al-Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

Volume 4, Book 56, Number 792:

Narrated Abu Said Al-Khudri:

The Prophet said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Apostle?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Apostle?' They will say: 'Yes.' And then victory will be bestowed on them."

Volume 4, Book 56, Number 805:

Narrated Abu Huraira:

Allah's Apostle said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same."

Volume 4, Book 56, Number 806:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Volume 4, Book 56, Number 808:

Narrated Ali:

I relate the traditions of Allah's Apostle to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Koran) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

Volume 4, Book 56, Number 826:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abdullah bin Musud:

Sa'd bin Mu'adh came to Mecca with the intention of performing Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sad, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sad was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sad replied, "I am Sad." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Mohammed and his companions?" Sad said, "Yes," and they started quarreling. Umaiya said to Sad, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sad then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Sad, "Don't raise your voice." and kept on taking hold of him. Sad became furious and said, (to Umaiya), "Be away from me, for I have heard Mohammed saying that he will kill you." Umaiya said, "Will he kill me?" Sad said, "Yes,." Umaiya said, "By Allah! When Mohammed says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Mohammed claiming that he will kill me."

She said, By Allah! Mohammed never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

Volume 5, Book 57, Number 1:

Narrated Abu Said Al-Khudri:

"Allah's Apostle said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Apostle?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you a none who has accompanied the companions of Allah's Apostle?" They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Apostle ?" They will say, 'Yes.' And victory will be bestowed on them."

Volume 5, Book 58, Number 122:

Narrated Anas:

On the day of the Conquest of Mecca, when the Prophet had given (from the booty) the Quraish, the Ansar said, "By Allah, this is indeed very strange: While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet he called the Ansar and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allah's Apostle to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass."

Volume 5, Book 59, Number 286:

Narrated Abdullah bin Musud:

From Sad bin Mu'adh: Sad bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sad, and whenever Sad went to Mecca, he used to stay with Umaiya. When Allah's Apostle arrived at Medina, Sa'd went to perform Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sad." Abu Jahl addressed Sad saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sad, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Umaiya said to him, "O Sad do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sad said, "O Umaiya, stop that! By Allah, I have heard Allah's Apostle predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sad said, "I do not know." Umaiya was greatly scared by that news.

When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sad told me?" She said, "What has he told you?" He replied, "He claims that Mohammed has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Volume 5, Book 59, Number 322:

Narrated Al-Bara bin Azib:

On the day of Uhud the Prophet appointed Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided."

Volume 5, Book 59, Number 358:

Narrated Jubair bin Mut'im:

I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Volume 5, Book 59, Number 361:

Narrated Az-Zubair:

On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

Volume 5, Book 59, Number 373:

Narrated Ibn Abbas:

On the day of Uhud. the Prophet said, "This is Gabriel holding the head of his horse and equipped with war material."

Volume 5, Book 59, Number 448:

Narrated Aisha:

Sad was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-'Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin Amir bin Lu'ai who shot an arrow at Sad's medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Sad) in the Mosque so that he might be near to the Prophet to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Apostle went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sad to give his verdict concerning them. Sad said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Hisham: My father informed me that Aisha said, "Sad said, 'O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sad's wound. Sad then died because of that."

Volume 5, Book 59, Number 469:

Narrated Anas:

Allah's Apostle performed four Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one Umra from Al-Hudaibiya in Dhul-Qa'da, another Umra in the following year in Dhul Qa'da a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul Qa'da, and the fourth Umra he performed was with his Hajj.

Volume 5, Book 59, Number 479:

Narrated Aslam:

Once I went with Umar bin Al-Khattab to the market. A young woman followed Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

Volume 5, Book 59, Number 537:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

Volume 6, Book 60, Number 134:

Narrated Abu Qilaba:

That he was sitting behind Umar bin Abdul Aziz and the people mentioned and mentioned (about At-Qasama) and they said (various things), and said that the Caliphs had permitted it. Umar bin Abdul Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle." 'Anbasa said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Apostle?" 'Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you."

Volume 6, Book 60, Number 176:

Narrated Ibn Abbas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims).' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

'(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims)).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

Volume 6, Book 61, Number 510:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and Adharbajan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Koran, so he said to Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Koran) as Jews and the Christians did before." So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Koran so that we may compile the Koranic materials in perfect copies and return the manuscripts to you." Hafsa sent it to Uthman. Uthman then ordered Zaid bin Thabit, Abdullah bin AzZubair, Said bin Al-As and AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Koran, then write it in the dialect of Quraish, the Koran was revealed in their tongue." They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa. Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Koranic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Koran and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

Volume 7, Book 63, Number 210:

Narrated Ibn Abbas:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet made a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans). Narrated Ibn Abbas: Qariba, the daughter of Abi Umaiyya, was the wife of Umar bin Al-Khattab. Umar divorced her and then Mu'awiyya bin Abi Sufyan married her. Similarly, Um Al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad bin Ghanm Al-Fihri. He divorced her and then Abdullah bin Uthman Al-Thaqafi married her.

Volume 7, Book 64, Number 271:

Narrated Malik bin Aus bin Al-Hadathan:

Once I set out to visit Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and said, "Uthman Abdur-Rahman (bin Auf), Az-Zubair and Sad (bin Abi Waqqas) are seeking permission (to meet you).") Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to Umar 'Shall I admit Ali and Abbas?' Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. Abbas said,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

"O Chief of the Believers! Judge between me and this (Ali)." The group, Uthman and his companions Sad, 'O Chief of the Believers! Judge between them and relieve one from the other." Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast! Do you know that Allah's Apostle said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Apostles meant himself?" The group said, "He did say so." Umar then turned towards Ali and Abbas and said. "I beseech you both by Allah, do you know that Allah's Apostle said that?" They said, 'Yes " Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:-- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Apostle. But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah's Apostle used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Apostle kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then Umar said to Ali and Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Apostle. So he took charge of that property and did with it the same what Allah's Apostle used to do, and both of you knew all about it then." Then Umar turned towards Ali and Abbas and said, "You both claim that Abu- Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and i said, 'I am the successor of Allah's Apostle and Abu Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allah's Apostle and Abu Bakr used to do. Later both of you (Ali and Abbas) came to me with the same claim and the same problem. (O Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Apostle and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not

speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." Umar then faced Ali and Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf . "

Volume 7, Book 65, Number 336:

Narrated Anas bin Malik:

Allah's Apostle said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet). So I used to serve Allah's Apostle whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure)."

Volume 7, Book 67, Number 406:

Narrated Rafi bin Khadij:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Volume 7, Book 67, Number 417:

Narrated Rafi bin Khadij:

I said, "O Allah's Apostle! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Apostle said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

Volume 7, Book 67, Number 451:

Narrated Rait' bin Khadij:

I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)" He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet was behind the people. So they placed the cooking pots on the fire, but the Prophet ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow)."

Volume 8, Book 73, Number 28:

Narrated Umar bin Al-Khattab:

Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet then said, "Allah is more merciful to His slaves than this lady to her son."

Volume 8, Book 73, Number 85:

Narrated Ibn Musud:

Once Allah's Apostle divided and distributed (the war booty). An Ansar man said, "By Allah ! Mohammed, by this distribution, did not intend to please Allah." So I came to Allah's Apostle and informed him about it whereupon his face became changed with anger and he said, "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient."

Volume 8, Book 73, Number 184:

Narrated Abu Said Al-Khudri:

While the Prophet was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Apostle! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet), "Allow me to chop his neck off." The Prophet said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (games etc.) in which case if its Nasl is examined nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abu Said added, "I testify that I heard that from the Prophet and also testify that I was with Ali when Ali fought against those people. The man described by the Prophet was searched for among the killed, and was found, and he was exactly as the Prophet had described him." (See Hadith No. 807, Vol. 4)

Volume 8, Book 73, Number 195:

Narrated Ibn Abbas:

When the delegation of Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allah's Apostle! We are a group from the tribe of Ar-Rabia, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four:" offer prayers perfectly, pay the Zakat, (obligatory charity), fast the month of Ramadan, and give one-fifth of the war booty (in Allah's cause), and do not drink in (containers called) Ad-Duba, Al-Hantam, An-Naqir and Al-Muzaffat."

Volume 8, Book 76, Number 509:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

Volume 8, Book 77, Number 600:

Narrated Abu Said Al-Khudri:

That while he was sitting with the Prophet a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

Volume 8, Book 78, Number 644:

Narrated Zahdam:

There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Apostle and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Apostle, and he asked about us, saying, 'Where are the Ash'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Apostle had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Apostle had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allah did. By Allah, if I take an oath to

do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath."

Volume 8, Book 78, Number 698:

Narrated Abu Huraira:

We went out in the company of Allah's Apostle on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa'a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid'am to Allah's Apostle. Allah's Apostle headed towards the valley of Al-Qura, and when he was in the valley of Al-Qura an arrow was thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allah's Apostle kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Apostle said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet said, "A Shirak of fire, or two Shiraks of fire."

Volume 8, Book 80, Number 720:

Narrated Malik bin Aus:

'I went and entered upon Umar, his doorman, Yarfa came saying Uthman, Abdur-Rahman, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them? Umar said, 'Yes.' So he admitted them. Then he came again and said, 'May I admit Ali and Abbas?' He said, 'Yes.' Abbas said, 'O, chief of the believers! Judge between me and this man (Ali). Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that Allah's Apostle said, 'Our (the Apostles') property will not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Apostle meant himself.' The group said, '(No doubt), he said so.' Umar then faced Ali and Abbas and said, 'Do you both know that Allah's Apostle said that?' They replied, '(No doubt), he said so.' Umar said, 'So let me talk to you about this matter. Allah favored His Apostle with something of this Fai' (i.e. booty won by the Muslims at war without fighting) which He did not give to anybody else;

Allah said:-- 'And what Allah gave to His Apostle (Fai' Booty)to do all things....(59.6) And so that property was only for Allah's Apostle . Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property out of which the Prophet used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's property is spent (i.e. in charity etc.). Allah's Apostle followed that throughout his life.

Now I beseech you by Allah, do you know all that?' They said, 'Yes.' Umar then said to Ali and Abbas, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' Umar added, 'And when the Prophet died, Abu Bakr said, ' I am the successor of Allah's Apostle, and took charge of that property and managed it in the same way as Allah's Apostle did.

Then I took charge of this property for two years during which I managed it as Allah's Apostle and Abu Bakr did. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. (O Abbas!) You came to me asking for your share from the property of your nephew, and this man (Ali) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e. that you would follow the way of the Prophet and Abu Bakr and as I (Umar) have done in managing it).' Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf.' "

Volume 8, Book 81, Number 793:

Narrated Ubada bin As-Samit:

I gave the pledge of allegiance to the Prophet with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah,

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Who will either punish or forgive him according to His wish." Abu Abdullah said: "If a thief repents after his hand has been cut off, the his witness well be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."

Volume 9, Book 88, Number 204:

Narrated Al-Hasan:

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between Ali and Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Apostle (i.e., Ali)." Abu Bakra said, "Allah's Apostle said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell-Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1)

Volume 9, Book 89, Number 282:

Narrated Abu Qatada:

Allah's Apostle said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah's Apostle I (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abu Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allah's lions of it who fights for the cause of Allah and His Apostle." Allah's Apostle I stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijaz said, "A judge should not pass a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that" And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt. "

Volume 9, Book 89, Number 302:

Narrated Abu Laila bin Abdullah bin Abdur-Rahman bin Sahl:

Sahl bin Abi Hathma and some great men of his tribe said, Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Apostle wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Apostle said to Huwaiyisa, Muhaiyisa and Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

Volume 9, Book 91, Number 371:

Narrated Ibn Abbas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When the delegate of Abd Al-Qais came to Allah's Apostle, he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi'a." The Prophet said, "Welcome, O the delegate, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, "To testify that none has the right to be worshipped except Allah, the One, Who has no partners with Him, and that Mohammed is Allah's Apostle; and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils): Ad-Duba', Al-Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet said, "Remember all these things by heart and preach it to those whom you have left behind."

Volume 9, Book 93, Number 644:

Narrated Zahdam:

There were good relations and brotherhood between this tribe of Jurm and the Ash'ariyyin. Once, while we were sitting with Abu Musa Al-Ash'ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet with a few men from Ash'ariyyin and we asked him for mounts. The Prophet said, 'By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash'ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Apostle took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Apostle forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath.' "

Volume 9, Book 93, Number 645:

Narrated Ibn Abbas:

The delegates of Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Volume 1, Book 2, Number 50:

I used to sit with Ibn Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means:

1. To testify that none has the right to be worshipped but Allah and Mohammed is Allah's Apostle.
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Volume 1, Book 3, Number 87:

I was an interpreter between the people and Ibn Abbas. Once Ibn Abbas said that a delegation of the tribe of Abdul Qais came to the Prophet who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honourable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "(That means to testify that none has the right to be worshipped but Allah and that Mohammed is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)."

Then he forbade them four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar(These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Volume 1, Book 7, Number 331:

Narrated Jabir bin Abdullah: The Prophet said, "I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

Volume 1, Book 8, Number 367:

Narrated Abdul Aziz: Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Mohammed (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet. So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle."

Volume 1, Book 8, Number 429:

Narrated Jabir bin Abdullah: Allah's Apostle said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me (and was not made so for anyone else).
4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)

Volume 2, Book 23, Number 482:

Narrated Ibn Abbas:

A delegation of the tribe of Abdul Qais came to the Prophet and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none has the right to be worshipped but Allah, (and the Prophet gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay one-fifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

Volume 3, Book 27, Number 8:

Narrated Hammam:

The Prophet performed four Umra (three) in Dhi-l-Qa'da except the (one) Umra which he performed with his Hajj: His Umra from Al-hudaibiya, and the one of the following year, and the one from Al-Jr'ana where he distributed the booty (of the battle) of Hunain, and another Umra with his Hajj.

Volume 3, Book 34, Number 294:

Narrated Abu Said:

We used to be given mixed dates (from the booty) and used to sell (barter) two Sas of those dates) for one Sa (of good dates). The Prophet said (to us), "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible", (as that is a kind of usury). (See Hadith No. 405).

Volume 3, Book 34, Number 302:

Narrated Ali:

I got an old she-camel as my share from the booty, and the Prophet had given me another from Al-Khumus. And when I intended to marry Fatima (daughter of the Prophet), I arranged that a goldsmith from the tribe of Bani Qainuqa' would accompany me in order to bring Idhkhair and then sell it to the goldsmiths and use its price for my marriage banquet.

Volume 3, Book 34, Number 432:

Narrated Abu Said Al-Khudri:

that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Volume 3, Book 38, Number 503:

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Apostle, he got up. They appealed to him to return their properties and their captives. Allah's Apostle said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Apostle had been waiting for them for more than ten days on his return from Taif. When they realised that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Apostle said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Apostle to tell him that they (i.e. the people) had given up their shares gladly and willingly.

Volume 3, Book 44, Number 668:

Narrated 'Abaya bin Rafa'a bin Raft' bin Khadij:

My grandfather said, "We were in the company of the Prophet at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." Before distributing them among the soldiers my grandfather said, "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet said, "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

Volume 3, Book 44, Number 684:

Narrated Abaya bin Rifaa:

My grandfather, Rafi bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Apostle came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Apostle said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Apostle! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith 668)

Volume 4, Book 51, Number 13:

Narrated Urwa bin Az-Zubair: Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it with, the upper (i.e. giving) hand is better than the lower (i.e. taking) hand.'" Hakim added, "I said, O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then Umar called him to give him (something) but he refused. Then Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

Volume 4, Book 52, Number 153:

Narrated Umar:

The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

Volume 4, Book 52, Number 309:

Narrated Abaya bin Rifa'a:

My grandfather, Rafi said, "We were in the company of the Prophet at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way.' My grandfather asked (the Prophet), 'We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?' Allah's Apostle replied, 'If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but won't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians.'"

Volume 4, Book 52, Number 323:

Narrated Jabir:

Once I returned from a journey and the Prophet said (to me) "Offer two Rakat." (Sirar is a place near Medina).

Translation of Sahih Bukhari, Book 53:

One-fifth of Booty to the Cause of Allah (Khumus)

Volume 4, Book 53, Number 325:

Narrated Aisha:

(mother of the believers) After the death of Allah 's Apostle Fatima the daughter of Allah's Apostle asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Apostle got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Apostle.

She used to ask Abu Bakr for her share from the property of Allah's Apostle which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Apostle used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) Umar gave the Prophet's property (of Sadaqa) at Medina to Ali and Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

Volume 4, Book 53, Number 326:

Narrated Malik bin Aus:

While I was at home, the sun rose high and it got hot. Suddenly the messenger of Umar bin Al-Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I

wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "Uthman, Abdur-Rahman bin Auf, Az-Zubair and Sad bin Abi Waqqas are asking your permission (to see you); may I admit them?" Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit Ali and Abbas?" Umar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then Abbas said, "O chief of the believers! Judge between me and this (i.e. Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Apostle said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Apostle meant himself (by saying "we")?" The group said, "He said so." Umar then turned to Ali and Abbas and said, "I beseech you by Allah, do you know that Allah's Apostle said so?" They replied, "He said so." Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Mohammed) from them --- for this you made no expedition with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things.' 9:6)

Umar added "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave your, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Apostle used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah's Cause. Allah's Apostle kept on doing this during all his lifetime. I ask you by Allah do you know this?" They replied in the affirmative. Umar then said to Ali and Abbas. "I ask you by Allah, do you know this?" Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Apostle so, Abu Bakr took over that property and managed it in the same way as Allah's Apostle used to do, and Allah knows that he was true, pious and rightly-guided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Apostle used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. 'Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case; you, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Apostle said, 'Our (prophets') properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as Allah's Apostle used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group said, "Yes." Then Umar faced Ali and Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

Volume 4, Book 53, Number 344:

Narrated Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Apostle. She went to him to ask for a maid-servant, but she could not find him, and told Aisha of her need. When the Prophet came, Aisha informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Alhamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

Volume 4, Book 53, Number 348:

Narrated Urwa-al-Bariqi:

The Prophet said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

Volume 4, Book 53, Number 351:

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Booty has been made legal for me."

Volume 4, Book 53, Number 364:

Narrated Abu Musa:

We got the news of the migration of the Prophet while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najaishi. Ja'far said (to us), "Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

Volume 4, Book 53, Number 366:

Narrated Jabir bin Abdullah:

While Allah's Apostle was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly."

Volume 4, Book 53, Number 371:

Narrated Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Apostle! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world.'" So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon Umar said, "O Muslims! I give him (i.e. Haklm) his right which Allah has assigned to him) from this Fai '(booty), but he refuses to take it." So Haklm never took anything from anybody after the Prophet till he died.

Volume 4, Book 53, Number 375:

Narrated Anas bin Malik:

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Apostle, "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)" When Allah's Apostle was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Apostle came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allah's Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Apostle replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Apostle to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Apostle, we are

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

satisfied' Then the Prophet said to them." You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added:) But we did not remain patient.

Volume 4, Book 53, Number 378:

Narrated Abdullah:

On the day (of the battle) of Hunain, Allah's Apostle favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Habis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

Volume 4, Book 53, Number 383:

Narrated Ibn Abi Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Said bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.'")

Volume 5, Book 57, Number 48:

Narrated Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Kaba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is Abdullah bin Umar." He said, "O Ibn Umar! I want to ask you about something; please tell me about it. Do you know that Uthman fled away on the day (of the battle) of Uhud?" Ibn Umar said, "Yes." The (Egyptian) man said, "Do you know that Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn Umar said, "Yes." The man said, "Allahu Akbar!" Ibn Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than Uthman (to be sent as a representative). Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of Uthman.' Then Ibn Umar said to the man, 'Bear (these) excuses in mind with you.'

Volume 5, Book 57, Number 60:

Narrated Aisha:

Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Apostle said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Mohammed's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Apostle used to do," Then Ali said, "I testify that None has the right to be worshipped but Allah, and that Mohammed is His Apostle," and added, "O Abu Bakr! We

acknowledge your superiority." Then he (i.e. Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives" Abu Bakr added: Look at Mohammed through his family (i.e. if you are no good to his family you are not good to him).

Volume 5, Book 59, Number 340:

Narrated Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhair (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Volume 5, Book 59, Number 367:

Narrated Malik bin Aus Al-Hadathan An-Nasri:

That once Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit Uthman, Abdur-Rahman bin Auf, AzZubair and Sad (bin Abi Waqqas) who are waiting for your permission?" Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit Ali and Abbas who are asking your permission?" Umar said, "Yes." So, when the two entered, Abbas said, "O chief of the believers! Judge between me and this (i.e. Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), Ali and Abbas started reproaching each other. The (present) people (i.e. Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." Umar said, "Wait I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah's Apostle said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. Uthman and his company) said, "He did say it. "Umar then turned towards Ali and Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Apostle said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:-- "And what Allah gave to His Apostle ("Fai" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6)

So this property was especially granted to Allah's Apostle . But by Allah, the Prophet neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Apostle used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Apostle kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Apostle.' So he (i.e. Abu Bakr) took charge of this property and

disposed of it in the same manner as Allah's Apostle used to do, and all of you (at that time) knew all about it." Then Umar turned towards Ali and Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I said, 'I am the successor of Allah's Apostle and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same way as Allah's Apostle and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. Ali and Abbas) came to me, and the claim of you both was one and the same, O Abbas! You also came to me. So I told you both that Allah's Apostle said, 'Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose of it in the same way as Allah's Apostle and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth' I heard Aisha, the wife of the Prophet saying, 'The wives of the Prophet sent Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet mentioned that regarding himself. He added: 'The family of Mohammed can take their sustenance from this property. So the wives of the Prophet stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of Ali who withheld it from Abbas and overpowered him. Then it came in the hands of Hasan bin Ali, then in the hands of Husain bin Ali, and then in the hands of Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle."

Volume 5, Book 59, Number 375:

Narrated Al-Bara:

We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Mohammed present amongst the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present amongst the people?" The Prophet said, "Do not answer him." Abdullah bin Jubair said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Sufyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet said (to his companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

Volume 5, Book 59, Number 395:

Narrated Uthman bin Mauhab:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that Uthman bin Affan fled on the day of Uhud?" Ibn Umar said, "Yes." He said, "Do you know that he (i.e. Uthman) was absent from the Badr (battle) and did not join it?" Ibn Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Apostle and she was ill, so the Prophet said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than Uthman bin Affan, the Prophet would surely have sent that man instead of Uthman. So the Prophet sent him (i.e. Uthman to Mecca) and the Ridwan Pledge of allegiance took place after Uthman had gone to Mecca. The Prophet raised his right hand saying, 'This is the hand of Uthman,' and clapped it over his other hand and said, 'This is for Uthman.'" Ibn Umar then said (to the man), "Go now, after taking this information."

Volume 5, Book 59, Number 538:

Narrated Jubair bin Mutim:

Uthman bin Affan and I went to the Prophet and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet did not give anything to Banu Abd Shams and Banu Nawfal.

Volume 5, Book 59, Number 540:

Narrated Abu Musa:

We came upon the Prophet after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

Volume 5, Book 59, Number 541:

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and at that time Allah's Apostle had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Apostle an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Apostle said, "This is a strap, or these are two straps of Fire."

Volume 5, Book 59, Number 544:

Narrated 'Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin Al-As said to him, "O Allah's Apostle! Do not give him." Abu Huraira then said (to the Prophet) "This is the murderer of Ibn Qauqal." SaId's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

Narrated Abu Huraira: Allah's Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Apostle! Do not give them a share of the booty." on, that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)!" On that the Prophet said, "O Aban, sit down !" and did not give them any share.

Volume 5, Book 59, Number 546:

Narrated Aisha:

Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Apostle said, 'Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Mohammed can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle and will leave it as it was during the lifetime of Allah's Apostle, and will dispose of it as Allah's Apostle used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect Ali much, but after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that Umar should come, Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone." Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them." So Abu Bakr entered upon them, and then Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Apostle."

Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Apostle is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle following, in disposing of it, but I will follow." On that Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this afternoon." So when Abu Bakr had offered the Zuhri prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

Volume 7, Book 67, Number 427:

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Rakat. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, 'Allah's Apostle has forgotten his oath. By Allah, if we do not remind Allah's Apostle of his oath, we will never be successful.' So we returned to the Prophet and said, 'O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that, then I do what is better and expiate my oath.'"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 73, Number 226:

Narrated Usama bin Zaid:

That Allah's Apostle rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa'd bin Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which Abdullah bin Ubai bin Salul was present., and that was before Abdullah bin Ubat embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was Abdullah bin Rawaha.

When a cloud of dust raised by (the movement of) the animal covered that gathering, Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Apostle greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Koran. On that Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that Abdullah bin Rawaha said "Yes, O Allah's Apostle! Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Apostle kept on quietening them till all of them became quiet, and then Allah's Apostle rode his animal and proceeded till he entered upon Sa'd bin Ubada. Allah's Apostle said, "O Sa'd! Didn't you hear what Abu Habab said?" (meaning Abdullah bin Unbar). "He said so-and-so." Sa'd bin Ubada said, "O Allah's Apostle! Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (Abdullah bin Ubai) as their ruler.

So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Apostle excused him. (It was the custom of) Allah's Apostle and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: 'You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186)

He also said: 'Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed. (2.109) So Allah's Apostle used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Apostle had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Apostle the pledge of allegiance (for embracing Islam.)". Then they became Muslims.

Volume 8, Book 75, Number 348:

Narrated Abdullah:

The Prophet divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

Volume 8, Book 75, Number 374:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allah's Apostle whenever he stayed somewhere.

I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring)."

Volume 8, Book 79, Number 712:

Narrated Zahdam al-Jarmi:

We were sitting with Abu Musa Al-Ash'sari, and as there were ties of friendship and mutual favors between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillah having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abu Musa said to him, "Come along! I have seen Allah's Apostle eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall not eat (its meat) chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath).

Once we went to Allah's Apostle in company with a group of Ash'airiyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was in an angry mood at the time.") The Prophet said, 'By Allah! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash'ariyin? Where are those Ash'ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Apostle to give us mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts, perhaps Allah's Apostle forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Apostle forgot to fulfill his oath. So let us return to Allah's Apostle to remind him of his oath.' We returned and said, 'O Allah's Apostle! We came to you and asked you for mounts, but you took an oath that you would not give us mounts) but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet said, 'Depart, for Allah has given you Mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' "

Volume 9, Book 92, Number 408:

Narrated Malik bin Aus An-Nasri:

I proceeded till I entered upon Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, "Uthman, Abdur-Rahman, Az-Zubair and Sa'd ask your permission to come in." Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit Ali and Abbas?" Umar allowed them to enter. Al-Abbas said "O Chief of the believers! Judge between me and the oppressor (Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them (Abbas and Ali). Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Apostle said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Apostle meant himself?" On that the group said, "He verily said so." Umar then faced Ali and Abbas and said, "I beseech you both by Allah, do you both know that Allah's Apostle said so?" They both replied, "Yes". Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Apostle with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition... ' (59.6)

So that property was totally meant for Allah's Apostle, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet, used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah's wealth. The Prophet did so during all his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes." Umar then addressed Ali and Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." Umar added, "Then Allah took His Apostle unto Him. Abu Bakr then said 'I am the successor of Allah's Apostle' and took over all the Prophet's property and disposed of it in the same way as Allah's Apostle used to do, and you were present then." Then he turned to Ali and Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it.

Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Apostle and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Apostle, and Abu Bakr used to do. Then you both (Ali and Abbas) came to me and asked for the same thing! (O Abbas! You came to me to ask me for your share from nephew's property; and this (Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Apostle and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.'

Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." Umar then addressed Abbas and Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They said, "Yes." Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol. 4)

Volume 1, Book 2, Number 17:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

Volume 1, Book 8, Number 452:

Narrated Aisha: On the day of Al-Khandaq (battle of the Trench) the medial arm vein of Sa'd bin Mu'ad was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

Volume 1, Book 9, Number 499:

Narrated Amr bin Maimuin: Abdullah bin Musud said, "While Allah's Apostle was praying beside the Ka'ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc). of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them (Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Apostle completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on Amr bin Hisham, Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin Utba, Umaiyah bin Khalaf, Uqba bin Abi Mu'ait and Umar a bin Al-Walid." Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, 'Allah's curse has descended upon the people of the Qalib (well).

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Translation of Sahih Bukhari, Book 10:

Times of the Prayers

Volume 1, Book 10, Number 528:

Narrated Abu Al-Mahh: We were with Buraida in a battle on a cloudy day and he said, "Offer the Asr prayer early as the Prophet said, "Whoever leaves the Asr prayer, all his (good) deeds will be annulled."

Volume 1, Book 10, Number 570:

Narrated Jabir bin Abdullah: On the day of Al-Khandaq (the battle of trench.) Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Apostle I could not offer the Asr prayer till the sun had set." The Prophet said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet performed ablution and we too performed ablution and offered the Asr prayer after the sun had set, and then he offered the Maghrib prayer.

Volume 1, Book 10, Number 572:

Narrated Jabir: Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the Asr prayer till the sun had set. Then we went to Buthan and he offered the (Asr) prayer after sunset and then he offered the Maghrib prayer.

Volume 1, Book 12, Number 812:

Narrated Ibn Umar:

During the holy battle of Khaibar the Prophet said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

Volume 2, Book 14, Number 64:

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that Abdullah bin Umar I had said, 'I took part in a holy battle with Allah's Apostle I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Apostle prayed one Raka (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

Volume 2, Book 14, Number 65:

Narrated Nafi:

Ibn Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id, we used to forbid our girls to go out for Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-Arlya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa said, "On that I said to Um-Atiya, 'Also those who are menstruating?' " Um-Atiya replied, "Yes. Do they not present themselves at Arafat and elsewhere?"

Volume 2, Book 17, Number 121:

Narrated Masruq:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We were with Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, 'O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph.'" So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet and said, "O Mohammed! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Masud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed .

Volume 2, Book 17, Number 133:

Narrated Masruq:

One day I went to Ibn Masud who said, "When Quraish delayed in embracing Islam, the Prophet I invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet and said, 'O Mohammed! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I ? So the Prophet I recited the Holy verses of Sirat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad-Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Apostle prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said, 'O Allah! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

Volume 2, Book 21, Number 279:

Narrated Mahmud bin Ar-Rabi Al-Ansari,

that he remembered Allah's Apostle and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard Itban bin Malik, who was present with Allah's Apostle in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Apostle and said, 'I have weak eye-sight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Apostle said, 'I will do so.' So Allah's Apostle and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Apostle asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Apostle stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rakat, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special type of dish prepared from barley flour and meat soup)--

When the neighbors got the news that Allah's Apostle was in my house, they poured it till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Apostle replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell.' Mahmud added, "I told the above narration to some people, one of whom was Ab-u Aiyub, the companion of Allah's Apostle in the battle in which he (Ab-u Aiyub) died and Yazid bin Mu'aw7ya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Apostle ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Medina and) ask Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or Umra and then I proceeded on till I reached Medina. I went to Bani Salim and Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

Volume 2, Book 21, Number 281:

Narrated Quza'a:

I heard Abu Said saying four words. He said, "I heard the Prophet (saying the following narrative)." He had participated in twelve holy battles with the Prophet.

Narrated Abu Huraira: The Prophet said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-Al-Haram [the "forbidden Gathering place", i.e.: place where it is forbidden to fight], the Mosque of Allah's Apostle, and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

Volume 2, Book 22, Number 302:

Narrated Al-Azraq bin Qais:

We were at Al-Ahwaz fighting the AlHaruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a sub-narrator, said that man was Abu Barza al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Apostle in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble. "

Volume 2, Book 23, Number 366:

Narrated Khabbab:

We emigrated with the Prophet in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin Umar; and the others were those who got their rewards. Mustab bin Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put idhkhair (a kind of shrub) over his feet.

Volume 2, Book 23, Number 381:

Narrated Jabir bin Abdullah :

On the day of the Battle of Uhud, my father was brought and he had been mayhemed and was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away."

Volume 2, Book 23, Number 430:

Narrated Jabir:

The Prophet said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

Volume 2, Book 23, Number 434:

Narrated Jabir:

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

Volume 2, Book 23, Number 452:

Narrated Ibn Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

Volume 2, Book 24, Number 559:

Narrated Abu Humaid As-Saldi

We took part in the holy battle of Tabuk in the company of the Prophet and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa' = 3 kg. approximately). The Prophet said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet said, "There will be a strong wind to-night and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet reached Wadi-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Apostle had estimated. Then the Prophet said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Salda or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."

Volume 2, Book 26, Number 703:

Narrated Nafi':

Abdullah bin Abdullah bin Umar and his riding animal entered the house of Ibn Umar. He (the son of Ibn Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn Umar said, "Once Allah's Apostle set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka'ba. So, if the people intervened between me and the Ka'ba, I would do the same as Allah's Apostle had done . . . "Verily, in Allah's Apostle you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with Umra." After arriving at Mecca, Ibn Umar performed one Tawaf only (between Safa and Marwa).

Volume 3, Book 30, Number 108:

Narrated Zaid bin Thabit:

When the Prophet went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet said, "Medina expels the bad persons from it, as fire expels the impurities of iron."

Volume 3, Book 31, Number 200:

Narrated Abdullah bin Amr bin Al-As:

The Prophet said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the tasting of the whole year." I replied, "I have the power for more than this." The Prophet said, "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy."

Volume 3, Book 38, Number 498:

Narrated Abdur-Rahman bin Auf:

I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar-Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name 'Abdu Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

protect him. Bilal(1) saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us (Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us. Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " Abdur-Rahman used to show us the trace of the wound on the back of his foot.")

Volume 3, Book 40, Number 559:

Narrated Abu Huraira:

Allah's Apostle said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. Zakat) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Apostle was asked about donkeys, he replied, "Nothing particular was revealed to me regarding

Volume 3, Book 41, Number 580:

Narrated Jabir bin Abdullah:

My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts but they refused to do so. So, the Prophet did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the datepalms and invoked Allah to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

Volume 3, Book 42, Number 616:

Narrated Suwaid bin Ghafala:

While I was in the company of Salman bin Rabi'a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka'b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet and took it to the Prophet who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, 'Announce for another year.' So I announced for still another year. I went to the Prophet for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it.' "

Volume 3, Book 44, Number 666:

Narrated Abu Musa:

The Prophet said, "When the people of Ash'ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

Volume 3, Book 47, Number 773:

Narrated Jabir bin Abdullah:

My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Apostle and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Apostle did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow

morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Apostle, who was sitting, and informed him about what happened. Allah's Apostle told Umar, who was sitting there, to listen to the story. Umar said, "Don't we know that you are Allah's Apostle? By Allah! you are Allah's Apostle!"

Volume 3, Book 48, Number 829:

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realised that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever

see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person (Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaib bin Al-Hadiri got up and said (to Sad bin Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Mohammed is His Apostle) and then said, 'O Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.'

I was a young girl and did not have much knowledge of the Koran. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Koran. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthathah for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: --

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.' Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

Volume 3, Book 48, Number 832:

Narrated Ibn Umar:

Allah's Apostle called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to Umar bin Abdul Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.

Volume 3, Book 49, Number 871:

Narrated Urwa bin Az-Zubair:

Az-Zubair told me that he quarrelled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Apostle about a water stream which both of them used for irrigation. Allah's Apostle said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Apostle! Is it because he is your cousin?" On that the complexion of Allah's Apostle changed (because of anger) and said (to Az-Zubair), "I irrigate (your garden) and then with-hold the water till it reaches the walls (surrounding the palms)." So, Allah's Apostle gave Az-Zubair his full right. Before that Allah's Apostle had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansari irritated Allah's Apostle he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

Volume 4, Book 51, Number 28:

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

Volume 4, Book 52, Number 58:

Narrated Jundab bin Sufyan:

In one of the holy Battles a finger of Allah's Apostle (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause."

Volume 4, Book 52, Number 60:

Narrated Abdullah bin Abbas:

That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs.

Volume 4, Book 52, Number 61:

Narrated Anas:

My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sad bin Muadh met him. He said "O Sad bin Muadh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sad said, "O Allah's

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33.23)

His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Apostle ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Apostle! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

Volume 4, Book 52, Number 68:

Narrated Aisha:

When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Apostle said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them.

Volume 4, Book 52, Number 70:

Narrated Jabir bin Abdullah:

"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

Volume 4, Book 52, Number 78:

Narrated As-Sa'-ib bin Yazid:

I was in the company of Talha bin Ubaidullah, Sad, Al-Miqdad bin Al-Aswad and Abdur Rahman bin Auf and I heard none of them narrating anything from Allah's Apostle but Talha was talking about the day (of the battle) of Uhud.

Volume 4, Book 52, Number 90:

Narrated Al-Bara:

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies.

Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

Volume 4, Book 52, Number 98:

Narrated Ibn Aun:

Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Apostle. How bad the habits you have acquired from your enemies!'"

Volume 4, Book 52, Number 99:

Narrated Jabir:

The Prophet said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair."

Volume 4, Book 52, Number 126:

Narrated Al-Bara:

that a man asked him. "O Abu Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet was riding his white mule and Abu Sufyan bin

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Al-Harith was holding its reins, and the Prophet was saying, 'I am the Prophet in truth, I am the son of Abdul Muttalib.' "

Volume 4, Book 52, Number 131:

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

Volume 4, Book 52, Number 133:

Narrated Ar-Rubayyi 'bint Mu'auwidh:

We were in the company of the Prophet providing the wounded with water and treating them and bringing the killed to Medina (from the battle field) .

Volume 4, Book 52, Number 134:

Narrated Ar-Rabibint Mu'auwidh:

We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

Volume 4, Book 52, Number 149:

Narrated Abu Usaid:

On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet said, "When they do come near you, throw arrows at them."

Volume 4, Book 52, Number 158:

Narrated Jabir bin Abdullah:

That he proceeded in the company of Allah's Apostle towards Najd to participate in a Ghazwa. (Holy-battle) When Allah's Apostle returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Apostle and the people dismounted and dispersed to rest in the shade of the trees. Allah's Apostle rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Apostle calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet did not punish him but sat down.

Volume 4, Book 52, Number 159:

Narrated Sahl:

That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

Volume 4, Book 52, Number 162:

Narrated Jabir bin Abdullah:

That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Apostle. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet did not punish him. (See Hadith No. 158)

Volume 4, Book 52, Number 164:

Narrated Ibn Abbas:

The Prophet , while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Volume 4, Book 52, Number 170:

Narrated Anas:

Abdur Rahman bin Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

Volume 4, Book 52, Number 181:

Narrated Abu Ishaq:

A man asked Al-Bara', "O Abu Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Apostle did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin Abdul Muttalib. The Prophet dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of Abdul Muttalib, and then he arranged his companions in rows.'"

Volume 4, Book 52, Number 182:

Narrated Ali:

When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Apostle said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. Asr) till the sun set."

Volume 4, Book 52, Number 184:

Narrated Abdullah bin Abi Aufa:

Allah's Apostle invoked evil upon the pagans on the day (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

Volume 4, Book 52, Number 192:

Narrated Sahl bin Sad:

That he heard the Prophet on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

Volume 4, Book 52, Number 206:

Narrated Abdullah bin Zaid:

that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Apostle."

Volume 4, Book 52, Number 210:

Narrated Salim Abu An-Nadr:

The freed slave of Umar bin Ubaidullah who was Umar's clerk: Abdullah bin Abi Aufa wrote him (i.e. Umar) a letter that contained the following:--

"Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, 'O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.' He then said, 'O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us.'"

Volume 4, Book 52, Number 219c:

Narrated Salama bin Al-Akwa:

Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Apostle?" So, he set out till he joined the

Prophet. On the eve of the day of the conquest of Khaibar, Allah's Apostle said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly Ali joined us though we were not expecting him. The people said, "Here is Ali. "So, Allah's Apostle gave the flag to him and Allah bestowed victory upon him.

Volume 4, Book 52, Number 240:

Narrated Jabir bin Abdullah:

On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, " Every prophet has a disciple and my disciple is Az-Zubair."

Volume 4, Book 52, Number 251:

Narrated Ubaidullah bin Abi Rafi:

I heard Ali saying, "Allah's Apostle sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' " So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Apostle and it contained a statement from Hatib bin Abi Balta a to some of the Meccan pagans informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Apostle, said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'"

Volume 4, Book 52, Number 253:

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is Ali?" He was told that Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Volume 4, Book 52, Number 272:

Narrated Al-Bara:

I saw Allah's Apostle on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet used to raise his voice while reciting these verses. (See Hadith No. 432, Vol. 5).

Volume 4, Book 52, Number 279:

Narrated Abu Ishaq:

A man asked Al-Bara "O Abu Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Apostle he did not flee on that day. Abu Sufyan bin Al-Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and

started saying, 'I am the Prophet, and there is no lie about it; I am the son of Abdul Muttalib.' On that day nobody was seen braver than the Prophet

Volume 4, Book 52, Number 281:

Narrated Abu Huraira:

Allah's Apostle sent a Sariya of ten men as spies under the leadership of Asim bin Thabit al-Ansari, the grandfather of Asim bin Umar Al-Khattab. They proceeded till they reached Hadaa, a place between 'Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks. When Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin Amir bin Naufal bin Abd Manaf. It was Khubaib who had killed Al-Harith bin Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two Rakat (prayer). They allowed him and he offered Two Rakat and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rakat prayer (before being killed). Allah fulfilled the invocation of Asim bin Thabit on that very day on which he was martyred. The Prophet informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over Asim and protect him from their messenger and thus they could not cut off anything from his flesh.

Volume 4, Book 52, Number 285:

Narrated Jubair:

(who was among the captives of the Battle of Badr) I heard the Prophet reciting 'Surat-at-Tur' in the Maghrib prayer.

Volume 4, Book 52, Number 297:

Narrated Abu Huraira:

We were in the company of Allah's Apostle in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Apostle! The man

whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

Volume 4, Book 53, Number 369:

Narrated Abdur-Rahman bin Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that. Allah's Apostle asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Apostle asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muadh bin Amr bin Al-Jamuh." The two boys were Muadh bin 'Afra and Muadh bin Amr bin Al-Jamuh.

Volume 4, Book 53, Number 370:

Narrated Abu Qatada:

We set out in the company of Allah's Apostle on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet said the same for the third time. I again got up, and Allah's Apostle said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Apostle! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Apostle) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet said, "Abu Bakr has spoken the truth." So, Allah's Apostle gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

Volume 4, Book 53, Number 386:

Narrated Jubair bin Haiya:

Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, Umar sent us (to Khosrau) appointing An-Numan bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master." (Al-Mughira, then blamed An-Numan for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Apostle he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday)."

Volume 4, Book 53, Number 405:

Narrated Al-Amash:

I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

Volume 4, Book 53, Number 409:

Narrated Abdullah:

While the Prophet was in the state of prostration, surrounded by a group of people from Quraish pagans. Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet. The Prophet did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, Utba bin Rabi'a, Shaiba bin Rabi'a. Uqba bin Abi Mu'ait Umaiyah bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyah or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Volume 4, Book 54, Number 454:

Narrated Aisha:

That she asked the Prophet, 'Have you encountered a day harder than the day of the battle) of Uhud?' The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of Aqaba when I presented myself to Ibn Abd-Yalail bin Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Mohammed! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

Volume 4, Book 54, Number 510:

Narrated Aisha:

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." Urwa said that

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

Volume 5, Book 57, Number 52:

Narrated Salama:

Ali happened to stay behind the Prophet and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Apostle?" So Ali set out following the Prophet, When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Apostle said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came Ali whom we did not expect. The people said, "This is Ali." Allah's Apostle gave him the flag and Allah granted victory under his leadership.

Volume 5, Book 57, Number 66:

Narrated Abdullah bin Az-Zubair:

During the battle of Al-Ahzab, I and Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Apostle said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'"

Volume 5, Book 57, Number 67:

Narrated Urwa:

On the day of the battle of Al-Yarmuk, the companions of the Prophet said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

Volume 5, Book 57, Number 71:

Narrated Sad: On the day of the battle of Uhud the Prophet mentioned for me both his

Volume 5, Book 58, Number 156:

Narrated Anas:

On the day of the battle of Uhud, the people ran away, leaving the Prophet, but Abu-Talha was shielding the Prophet with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, "Empty it in front of Abu Talha." When the Prophet started looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins of their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice.

Volume 5, Book 58, Number 161:

Narrated Aisha:

On the day of the battle of Uhud the pagans were defeated completely. Then Satan shouted loudly, "O Allah's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's slaves! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudhaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died)."

Volume 5, Book 58, Number 193:

Narrated Abdullah:

While the Prophet was prostrating, surrounded by some of Quraish, Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet. The Prophet

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, Utba bin Rabi'al, Shaba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

Volume 5, Book 58, Number 221:

Narrated Abu Huraira:

Allah's Apostle, while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the pagans(of Quraish) took the oath of Kufr (against the Prophet i.e. to be loyal to heathenism, by boycotting Banu Hashim, the Prophet's folk, See Hadith No. 659 Vol. 2) .

Volume 5, Book 58, Number 229:

Narrated Abdullah bin Ka'b:

Who was Ka'b's guide when Ka'b turned blind: I heard Ka'b bin Malik narrating: When he remained behind (i.e. did not Join) the Prophet in the Ghazwa of Tabuk. Ibn Bukair, in his narration stated that Ka'b said, " I witnessed the Al-Aqaba pledge of allegiance at night with the Prophet when we jointly agreed to support Islam with all our efforts I would not like to have attended the Badr battle instead of that Aqaba pledge although Badr is more well-known than it, amongst the people."

Volume 5, Book 58, Number 232:

Narrated Ubada bin As-Samit:

Who had taken part in the battle of Badr with Allah's Apostle and had been amongst his companions on the night of Al-Aqaba Pledge: Allah's Apostle, surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions.

Volume 5, Book 58, Number 237:

Narrated Abu Wail:

We visited Khabbaba who said, "We migrated with the Prophet for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mus'ab bin Umar who was martyred on the day (of the battle) of Uhud leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked.

So Allah's Apostle ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

Volume 5, Book 58, Number 253:

Narrated Khabbab:

We migrated with Allah's Apostle seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Mus'ab bin Umar who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Apostle ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

Volume 5, Book 58, Number 267:

Narrated Aisha:

The day of Bu'ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah's Apostle came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 5, Book 59, Number 289:

Narrated Ibn Abbas:

On the day of the battle of Badr, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45)

Volume 5, Book 59, Number 291:

Narrated Al-Bara:

I and Ibn Umar were considered too young to take part in the battle of Badr.

Volume 5, Book 59, Number 292:

Narrated Al-Bara:

I and Ibn Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over 249.

Volume 5, Book 59, Number 309:

Narrated Abu Ishaq:

A man asked Al-Bara' and I was listening, "Did Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other),"

Volume 5, Book 59, Number 313:

Narrated Urwa:

On the day of (the battle) of Al-Yarmuk, the companions of Allah's Apostle said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) "Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

Volume 5, Book 59, Number 314:

Narrated Abu Talha:

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Mohammed's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Volume 5, Book 59, Number 318:

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."

Volume 5, Book 59, Number 321:

Narrated Abu Usaid:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

On the day of (the battle of) Badr, Allah's Apostle said to us, "When your enemy comes near to you (i.e. overcome you by sheer number), shoot at them but use your arrows sparingly."

Volume 5, Book 59, Number 323:

Narrated Abu Musa:

That the Prophet said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr."

Volume 5, Book 59, Number 325:

Narrated Abu Huraira:

Allah's Apostle sent out ten spies under the command of Asim bin Thabit Al-Ansari, the grandfather of Asim bin Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihiyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle.

The sons of Al-Harith bin Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Harith bin Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his public hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allah had provided Khubaib with."

When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-Rak'at prayer." They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them!" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, and they shielded him from the messengers who could not cut anything from his body.

Volume 5, Book 59, Number 326:

Narrated Nafi:

Ibn Umar was once told that Said bin Zaid bin Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn Umar did not take part in the Friday prayer.

Narrated Subaia bint Al-Harith: That she was married to Sad bin Khaula who was from the tribe of Bani Amr bin Luai, and was one of those who fought the Badr battle. He died while she was pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of deliver (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me. I put on my dress in the evening and went to Allah's Apostle and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

Volume 5, Book 59, Number 327:

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)."

Volume 5, Book 59, Number 328:

Narrated Mu'adh bin Rifa'a bin Rafi:

Rifa'a was one of the warriors of Badr while (his father) Rafi' was one of the people of Al-Aqaba (i.e. those who gave the pledge of allegiance at Al-Aqaba). Rafi' used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of taking part in the Aqaba pledge."

Volume 5, Book 59, Number 330:

Narrated Ibn Abbas:

The Prophet said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle."

Volume 5, Book 59, Number 333:

Narrated Urwa:

Az-Zubair said, "I met Ubaida bin Said bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." Urwa said, "Later on Allah's Apostle asked Az-Zubair for the spear and he gave it to him. When Allah's Apostle died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. Umar then demanded it from him and he gave it to him. When Umar died, Az-Zubair took it back, and then Uthman demanded it from him and he gave it to him. When Uthman was martyred, the spear remained with Ali's offspring. Then Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred."

Volume 5, Book 59, Number 335:

Narrated Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Apostle also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

Volume 5, Book 59, Number 336:

Narrated Ar-Rubai bint Muauwidh:

The Prophet came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet said (to her), "Do not say this, but go on saying what you have spoken before."

Volume 5, Book 59, Number 342:

Narrated Abdullah bin Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Umar bin Al-Khattab said, "When (my daughter) Hafsa bint Umar lost her husband Khunais bin Hudhaifa As-Sahri who was one of the companions of Allah's Apostle and had fought in the battle of Badr and had died in Medina, I met Uthman bin Affan and suggested that he should marry Hafsa saying, 'If you wish, I will marry Hafsa bint Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with Uthman. Some days later, Allah's Apostle demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, 'Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's

Apostle had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle, but had he (i.e. the Prophet) given her up I would surely have accepted her."

Volume 5, Book 59, Number 348:

Narrated Abdullah bin Amr bin Rabi'a:

who was one of the leaders of Bani Adi and his father participated in the battle of Badr in the company of the Prophet. Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of Abdullah bin Umar and Hafsa.

Volume 5, Book 59, Number 349:

Narrated Az-Zuhri:

Salim bin Abdullah told me that Rafi' bin Khadij told Abdullah bin Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Apostle forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi' is mistaken."

Volume 5, Book 59, Number 354:

Narrated Ubaidullah bin Adi bin Al-Khiyar:

That Al-Miqdad bin Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Apostle told him that he said to Allah's Apostle, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle said, "You should not kill him." Al-Miqdad said, "O Allah's Apostle! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Apostle replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

Volume 5, Book 59, Number 356:

Narrated Ibn Abbas:

Umar said, "When the Prophet died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa'ida and Manbin Adi."

Volume 5, Book 59, Number 359:

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard Urwa bin Az-Zubair. Said bin Al-Musaiyab, 'Alqama bin Waqqas and Ubaidullah bin Abdullah each narrating part of the narrative concerning Aisha the wife of the Prophet. Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'" Az-Zuhri then narrated the narration of the Lie (forged against Aisha).

Volume 5, Book 59, Number 377:

Narrated Jabir bin Abdullah:

On the day of the battle of Uhud, a man came to the Prophet and said, "Can you tell me where I will be if I should get martyred?" The Prophet replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

Volume 5, Book 59, Number 378:

Narrated Khabbab bin Al-Art:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We migrated in the company of Allah's Apostle, seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet said to us, "Cover his head with it and put some Idhkhair (i.e. a kind of grass) over his feet or throw Idhkhair over his feet." But some amongst us have got the fruits of their labor ripened, and they are collecting them.

Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (i.e. Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah ! I appeal to You to excuse me for what these people (i.e. the Muslims) have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sad bin Mu'adh (fleeing), and asked him, "Where are you going, O Sad? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. No-body was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

Volume 5, Book 59, Number 380:

Narrated Zaid bin Thabit:

When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided. Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

Volume 5, Book 59, Number 383:

Narrated Jabir bin Abdullah:

That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to Allah's Apostle and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir, call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet had been sitting, it seemed as if a single date had not been taken away thereof."

Volume 5, Book 59, Number 386:

Narrated Sad:

Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud.

Volume 5, Book 59, Number 387:

Narrated Ibn Al Musaiyab:

Sad bin Abi Waqqas said, "Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet said (to Sad) while the latter was fighting. "Let my father and mother be sacrificed for you!"

Volume 5, Book 59, Number 390:

Narrated Mu'tamir's father:

Uthman said that on the day of the battle of Uhud, none remained with the Prophet but Talha and Sad.

Volume 5, Book 59, Number 391:

Narrated As-Saib bin Yazid:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I have been in the company of AbdurRahman bin Auf, Talha bin Ubaidullah, Al-Miqdad and Sad, and I heard none of them narrating anything from the Prophet excepting the fact that I heard Talha narrating about the day of Uhud (battle) .

Volume 5, Book 59, Number 396:

Narrated Al-Bara bin Azib:

The Prophet appointed Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allah's Statement:-- "And the Apostle (Mohammed) in your rear was calling you." (3.153)

Volume 5, Book 59, Number 398:

Narrated Tha'laba bin Abi Malik:

Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Apostle who is with you," and by that, they meant Um Kulthum, the daughter of Ali. Umar said, "Um Salit has got more right than she." Um Saht was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle . Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud."

Volume 5, Book 59, Number 399:

Narrated Jafar bin Amr bin Umaiya:

I went out with Ubaidullah bin Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), Ubaidullah bin Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.' When the people set out (for the battle of Uhud) in the year of 'Ainain ..' Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Apostle, I was told that the Prophet did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Apostle died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. Abdullah bin Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave.'"

Volume 5, Book 59, Number 404:

Narrated Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Mohammed), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172)

She said to Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Apostle, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az-Zubair were amongst them.")

Volume 5, Book 59, Number 405:

Narrated Qatada:

We do not know of any tribe amongst the Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Apostle and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhdhab was killed."

Volume 5, Book 59, Number 423:

Narrated Ibn Umar:

That the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet allowed him to take Part in the battle.

Volume 5, Book 59, Number 435:

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet said, (After this battle) we will go to attack them(i.e. the infidels) and they will not come to attack us."

Volume 5, Book 59, Number 451:

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riq'a' in the company of Allah's Apostle; One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet led the batch that was with him in one Rak'a, and he stayed in the standing posture while that batch completed their (two Rakat) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining Rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

Narrated Ibn Az-Zubair: Jabir said, "We were with the Prophet at Nakhl," and then he mentioned the Fear prayer.

Narrated Al-Qasim bin Mohammed: The Prophet offered the Fear prayer in the Ghazwa of Banu Anmar.

Volume 5, Book 59, Number 458:

Narrated Jabir bin Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Apostle and when Allah's Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Apostle said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, 'Allah.' Now here he is sitting." Allah's Apostle did not punish him (for that).

Through another group of narrators, Jabir said, "We were in the company of the Prophet (during the battle of) Dhat-ur-Riq'a', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), 'Are you afraid of me?' The Prophet said,

'No.' He said, 'Who can save you from me?' The Prophet said, Allah.' The companions of the Prophet threatened him, then the Iqama for the prayer was announced and the Prophet offered a two Rakat Fear prayer with one of the two batches, and that batch went aside and he offered two Rak'a-t with the other batch. So the Prophet offered four Rakat but the people offered two Rakat only." (The sub-narrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa." Jabir added, "We were with the Prophet at Nakhil and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet during the day of Khaibar.

Volume 5, Book 59, Number 462:

Narrated Aisha:

Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Apostle had finished from that Ghazwa of his and returned.

When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna lillahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was Abdullah bin Ubai Ibn Salul."

(Urwa said, "The people propagated the slander and talked about it in his (i.e. Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." Urwa also added, "None was mentioned as members of the slanderous group besides (Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah bin Ubai bin Salul." Urwa added, "Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Mohammed's honour from you.'").

Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had

latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin Abd Manaf, whose mother was the daughter of Sakhr bin Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed.

Allah's Apostle called Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Apostle!) She is your wife and we do not know anything except good about her.' Ali bin Abi Talib said, 'O Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Apostle called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Apostle got up on the pulpit and complained about Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sad bin Mu'adh the brother of Banu Abd Al-Ashhal got up and said, 'O Allah's Apostle! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sad bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sad (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid bin Hudair who was the cousin of Sad (bin Mu'adh) got up and said to Sad bin Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Apostle was standing on the pulpit. Allah's Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O Aisha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle.' Then I said to my mother, 'Reply to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Koran, I said, 'By Allah, no doubt I know that you heard this (slandering) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle.

So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle was over, he got up smiling, and the first word he said was, 'O Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Apostle). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- "Verily! They who spread the slander Are a gang, among you....." (24.11-20)

Allah revealed those Koranic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:--

"And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'

Aisha further said: "Allah's Apostle also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about Aisha).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

Volume 5, Book 59, Number 485:

Narrated Abbas bin Tamim:

When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Apostle." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet.

Volume 5, Book 59, Number 502:

Narrated Abu Wail:

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

Volume 5, Book 59, Number 509:

Narrated Salama bin Al-Akwa:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to Amir, "O Amir! Won't you let us hear your poetry?" Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is Amir bin Al-Akwa."

Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of Amir are lost." The Prophet said, "Whoever says so, is mistaken, for Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few Arabs who achieved the like of (good deeds) Amir had done."

Volume 5, Book 59, Number 515:

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide." The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man."

Volume 5, Book 59, Number 516:

Narrated Abu Musa Al-Ashari:

When Allah's Apostle fought the battle of Khaibar, or when Allah's Apostle went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O Abdullah bin Qais!" I said, "Labbaik. O Allah's Apostle!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

Volume 6, Book 60, Number 57:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Ali: on the day of Al-Khandaq (the battle of the Trench). the Prophet said

Volume 6, Book 60, Number 84:

Narrated Al-Bara bin Azib:

The Prophet appointed Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:--

"And the Apostle was calling them back in the rear. None remained with the Prophet then, but twelve men."

Volume 6, Book 60, Number 85:

Narrated Abu Talha:

Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

Volume 6, Book 60, Number 90:

Narrated Abu Said Al-Khudri:

During the lifetime of Allah's Apostle, some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Apostle. When Allah's Apostle returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:--

"Think not that those who rejoice in what they have done, and love to be praised for what they have not done.." (3.188)

Volume 6, Book 60, Number 113:

Narrated Zaid bin Thabit: Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet returned from the battle of Uhud (i.e. refused to

Volume 6, Book 60, Number 142:

Narrated Jabir:

Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

Volume 6, Book 60, Number 144:

Narrated Anas:

The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

Volume 6, Book 60, Number 168:

Narrated Said bin Jubair:

I asked Ibn Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr."

Volume 6, Book 60, Number 195:

Narrated Abdullah bin Ka'b:

I heard Ka'b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Apostle otherwise I would have told the Prophet a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people." (9.95-96)

Volume 6, Book 60, Number 199:

Narrated Abdullah bin Kab:

I heard Ka'b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Apostle in any Ghazwa which he had fought except two Ghazwat Ghazwat-al-Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Apostle in the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-Rak'at prayer. The Prophet forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet would not offer the funeral prayer for me, or Allah's Apostle might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet in the last third of the night while Allah's Apostle was with Um Salama. Um Salama sympathised with me and helped me in my disaster. Allah's Apostle said, 'O Um Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions.'" (9.94)

Volume 6, Book 60, Number 200:

Narrated Abdullah bin Kab:

I heard Ka'b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol 5).

Volume 6, Book 60, Number 201:

Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). Umar was present with Abu Bakr who said, Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Koran by heart) at other battle-fields, whereby a large part of the Koran may be lost, unless you collect it. And I am of the opinion that you should collect the Koran." Abu Bakr added, "I said to Umar, 'How can I do something which Allah's Apostle has not done?' Umar said (to me), 'By Allah, it is (really) a good thing.' So Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Umar." (Zaid bin Thabit added:) Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Koran and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Koran. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Koranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):--

"Verily there has come to you an Apostle (Mohammed) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Mohammed) is ardently anxious over you (to be rightly guided)" (9.128)

The manuscript on which the Koran was collected, remained with Abu Bakr till Allah took him unto Him, and then with Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

Volume 6, Book 60, Number 215:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abdullah (bin Musud):

When the Prophet realised that the Quraish had delayed in embracing Islam, he said, "O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allah said:--

"Then watch you (O Mohammed) for the day when the sky will produce a kind of smoke plainly visible." (44.10) And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Baltsha (the destruction of the pagans in the Badr battle) had passed too.

Volume 6, Book 60, Number 225:

Narrated Abdullah bin Umar:

(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al-Hijr), Allah's Apostle said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

Volume 6, Book 61, Number 509:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: 'Casualties were heavy among the Qurra' of the! Koran (i.e. those who knew the Koran by heart) on the day of the Battle of Yalmama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Koran may be lost. Therefore I suggest, you (Abu Bakr) order that the Koran be collected.'" I said to Umar, "How can you do something which Allah's Apostle did not do?" Umar said, "By Allah, that is a good project." Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realise the good in the idea which Umar had realised." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Koran and collect it in one book.'" By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Koran. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and Umar. So I started looking for the Koran and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is:

'Verily there has come unto you an Apostle (Mohammed) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Koran remained with Abu Bakr till he died, then with Umar till the end of his life, and then with Hafsa, the daughter of Umar.

Volume 7, Book 62, Number 9:

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet and we had no wives with us. So we said, "O Allah's Apostle! Shall we get castrated?" The Prophet forbade us to do so.

Volume 7, Book 62, Number 130:

Narrated Abdullah:

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract and recited to us: -- 'O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Volume 7, Book 62, Number 16:

Narrated Jabir bin Abdullah:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

Volume 7, Book 62, Number 25:

Narrated Aisha:

Abu Hudhaifa bin Utba bin Rabi'a bin Abdi Shams who had witnessed the battle of Badr along with the Prophet adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin Utba bin Rabi'a; and Salim was the freed slave of an Ansar woman, just as the Prophet had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: 'Call them by (the names of) their fathers . . . your freed-slaves,' (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin Amr Al-Quraishi Al-Amiri--and she was the wife of Abu- Hudhaifa bin Utba--came to the Prophet and said, "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

Volume 7, Book 62, Number 50:

Narrated Ali:

I said to Ibn Abbas, "During the battle of Khaibar the Prophet forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

Volume 7, Book 62, Number 77:

Narrated Ar-Rabi:

(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

Volume 7, Book 62, Number 175:

Narrated Abu Hazim:

The people differed about the type of treatment which had been given to Allah's Apostle on the day (of the battle) of Uhud. So they asked Sahl bin Sad As-Said who was the only surviving Companion (of the Prophet) at Medina. He replied, "Nobody is left at Medina who knows it better than I. Fatima was washing the blood off his face and Ali was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

Volume 7, Book 64, Number 275:

Narrated Ali bin Abi Talib:

Fatima came to the Prophet asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three times, 'Alhamdulillah' thirty three times, and 'Allahu Akbar' thirty four times. 'All added, 'I have never failed to recite it ever since.' Somebody asked, "Even on the night of the battle of Siffin?" He said, "No, even on the night of the battle of Siffin."

Volume 7, Book 65, Number 313:

Narrated 'Urban bin Malik:

who attended the Badr battle and was from the Ansar, that he came to the Prophet and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Apostle! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Apostle came with Abu Bakr. The Prophet asked for the permission to enter and I admitted him. The Prophet had not sat till he had entered the house

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two Rakat and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: 'None has the right to be worshipped but Allah,' seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure. "

Volume 7, Book 67, Number 429:

Narrated Jabir bin Abdullah:

On the Day of the battle of Khaibar, Allah's Apostle made donkey's meat unlawful and allowed the eating of horse flesh.

Volume 7, Book 67, Number 430:

Narrated Ibn Umar:

The Prophet made the meat of donkeys unlawful on the day of the battle of Khaibar.

Volume 7, Book 67, Number 432:

Narrated Ali:

Allah's Apostle prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle

Volume 7, Book 67, Number 433:

Narrated Jabir bin Abdullah:

The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

Volume 7, Book 67, Number 452:

Narrated Rafi bin Khadij:

While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

Volume 7, Book 68, Number 475:

Narrated Abu SaId Al-Khudri:

that once he was not present (at the time of Id-al-Adha) and when he came. some meat was presented to him. and the people said (to him), 'This is the meat of our sacrifices' He said. 'Take it away; I shall not taste it. (In his narration) Abu SaId added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him He Sad. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

Volume 7, Book 70, Number 567:

Narrated Usama bin Zaid:

The Prophet rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sad bin Ubada, and that had been before the battle of Badr. The Prophet proceeded till he passed by a gathering in which Abdullah bin Ubai bin Salul was present, and that had been before Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Koran. On that, Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that Abdullah bin Rawaha said, Yes, O Allah's Apostle! Bring your teachings to our

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sad bin Ubada. He said to him "O Sad! Have you not heard what Abu Hubab (i.e., Abdullah bin Ubai) said?" Sad said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you he (Abdullah bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen."

Volume 7, Book 71, Number 618:

Narrated Sahl bin Saud As-Sa'idi:

When the helmet broke on the head of the Prophet and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

Volume 7, Book 72, Number 716:

Narrated Sad:

On the day of the battle of Uhud, on the right and on the left of the Prophet were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

Volume 8, Book 73, Number 203:

Narrated Ali:

I never heard Allah's Apostle saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abi Waqqas). I heard him saying, "Throw! (arrows), Let my father and mother be sacrificed for you !" (The sub-narrator added, "I think that was in the battle of Uhud.")

Volume 8, Book 74, Number 271:

Narrated Urwa-bin Az-Zubair:

Usama bin Zaid said, "The Prophet rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was Abdullah bin Ubai bin Salul, and there was Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Koran. Abdullah bin Ubai bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that Abdullah bin Rawaha said, "(O Allah's Apostle!) Come to us and bring it (what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin Ubada, he said, "O Sa'd, didn't you hear what Abu Habbab said? (He meant Abdullah bin Ubai). He said so-and-so." Sa'd bin Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him.

Volume 8, Book 74, Number 272:

Narrated Abdullah bin Ka'b:

I heard Ka'b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Apostle forbade all the Muslims to speak to us. I would come to Allah's Apostle and greet him, and I would wonder whether the Prophet did move his lips to return to my greetings or not till fifty nights passed away. The Prophet then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 75, Number 343:

Narrated Salama bin Al-Akwa:

We went out with the Prophet to Khaibar. A man among the people said, "O Amir! Will you please recite to us some of your poetic verses?" So Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." Amir also said other poetic verses which I do not remember. Allah's Apostle said, "Who is this (camel) driver?" The people said, "He is Amir bin Al-Akwa," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Apostle! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

Volume 8, Book 75, Number 405:

Narrated Ali bin Abi Talib:

We were in the company of the Prophet on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the Asr prayer."

Volume 8, Book 76, Number 423:

Narrated Sahl bin Sa'd As-SaIdi:

We were in the company of Allah's Apostle in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Emigrants."

Volume 8, Book 76, Number 433:

Narrated Amr bin Auf:

(an ally of the tribe of Bani Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Apostle) Allah's Apostle sent Abu Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Apostle had concluded a peace treaty with the people of Bahrain and appointed Al 'Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Apostle. When the Prophet finished the prayer, they came to him. Allah's Apostle smiled when he saw them and said, "I think you have heard of the arrival of Abu Ubaida and that he has brought something." They replied, "Yes, O Allah's Apostle! " He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." '

Volume 8, Book 76, Number 434:

Narrated Uqba bin Amir:

The Prophet went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."

Volume 8, Book 76, Number 455:

Narrated Abu Wail:

We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Mus'ab bin Umar, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ordered us to cover his head with it and put some Idhkhair (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 76, Number 558:

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet saying, "O Allah's Apostle! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet replied, "May Allah be merciful upon you! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

Volume 8, Book 76, Number 559:

Narrated Abu Huraira:

The Prophet said, "The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days."

Volume 8, Book 76, Number 572:

Narrated Anas:

Um (the mother of) Haritha came to Allah's Apostle after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

Volume 8, Book 77, Number 603:

Narrated Abu Huraira:

We witnessed along with Allah's Apostle the Khaibar (campaign). Allah's Apostle told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Apostle and said, "O Allah's Apostle! Allah has made your statement true. So-and-so has committed suicide." Allah's Apostle said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

Volume 8, Book 77, Number 607:

Narrated Abu Musa:

While we were with Allah's Apostle in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Apostle came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet then said, "O Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah).'"

Volume 8, Book 77, Number 617:

Narrated Al-Bara bin Azib:

I saw the Prophet on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we would not have been guided, neither would we have fasted, nor would we have prayed. O Allah! Send down Sakina (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have rebelled against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)." (See Hadith No. 430, Vol. 5).

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 78, Number 661:

Narrated Aisha:

When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and on seeing his father he shouted: "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." Urwa (the sub-narrator) added, "Hudhaifa continued asking Allah forgiveness for the killers of his father till he met Allah (till he died)."

Volume 8, Book 78, Number 681:

Narrated Ka'b bin Malik:

In the last part of his narration about the three who remained behind (from the battle of Tabuk). (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin)." The Prophet said (to me), "Keep some of your wealth, for that is better for you."

Volume 9, Book 83, Number 5:

Narrated Al-Miqdad bin Amr Al-Kindi:

An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Apostle said, "Do not kill him." Al-Miqdad said, "But O Allah's Apostle! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet said, "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before."

Volume 9, Book 83, Number 22:

Narrated Aisha:

The pagans were defeated on the day (of the battle) of Uhud. Satan shouted among the people on the day of Uhud, "O Allah's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al-Yaman) shouted, "My father!" My father! But they killed him. Hudhaifa said, "May Allah forgive you." (The narrator added: Some of the defeated pagans fled till they reached Taif.)

Volume 9, Book 83, Number 28:

Narrated Aisha:

"When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted, "O Allah's worshippers! Beware of what is behind you!" So the front files attacked the back files of the army. Hudhaifa looked, and behold, there was his father, Al-Yaman (being attacked) ! He shouted (to his companions), "O Allah's worshippers, my father, my father!" But by Allah, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allah forgive you." (Urwa said, Hudhaifa continued asking Allah's Forgiveness for the killer of his father till he died.

Volume 9, Book 84, Number 72:

Narrated:

Abu Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu Abdur-Rahman said to Hibban, "You know what made your companions (i.e. Ali) dare to shed blood." Hibban said, "Come on! What is that?" Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" Abdur-Rahman said, "Ali said, Allah's Apostle sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Apostle had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attack of Allah's Apostle against them. We asked her, "Where is the letter which is with you?" She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Apostle has not told a lie.'"

Then Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Apostle. Umar said, "O Allah's Apostle! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Apostle said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Apostle! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet said, "He has said the truth; therefore, do not say anything to him except good." Umar again said, "O Allah's Apostle! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

Volume 9, Book 86, Number 91:

Narrated Mohammed bin Ali:

Ali was told that Ibn Abbas did not see any harm in the Mut'a marriage. Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

Volume 9, Book 87, Number 159:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca) .

Volume 9, Book 87, Number 164:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Mecca) which Allah brought about and the gathering of the believers. "

Volume 9, Book 88, Number 219:

Narrated Abu Bakra:

During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Volume 9, Book 89, Number 301:

Narrated Zaid bin Thabit:

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while Umar was sitting with him. Abu Bakr said (to me), Umar has come to my and said, 'A great number of Qaris of the Holy Koran were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Koran may increase on other battle-fields whereby a large part of the Koran may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Koran collected.' I said, 'How dare I do something which Allah's Apostle did not do?' Umar said, 'By Allah, it is something beneficial.' Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of Umar and I had in that matter, the same opinion as Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for the fragmentary scripts of the Koran and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Koran. Then I said (to Umar and Abu

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and Umar, and I had in that matter, the same opinion as theirs.

So I started compiling the Koran by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Koran). I found the last verses of Sirat-at-Tauba: ("Verily there has come unto you an Apostle (Mohammed) from amongst yourselves--" (9.128-129)) from Khuzaima or Abi Khuzaima and I added to it the rest of the Sura. The manuscripts of the Koran remained with Abu Bakr till Allah took him unto Him. Then it remained with Umar till Allah took him unto Him, and then with Hafsa bint Umar.

Volume 9, Book 89, Number 331:

Narrated Abdullah bin Ka'b bin Malik:

Who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Malik saying, "When some people remained behind and did not join Allah's Apostle in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Apostle forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Apostle announced Allah's acceptance of our repentance."

Volume 9, Book 90, Number 332:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.

Volume 9, Book 90, Number 342:

Narrated Al-Bara bin Azib:

The Prophet was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet) was saying, "(O Allah) ! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet used to raise his voice with it. (See Hadith No. 430 and 432, Vol. 5)

Volume 9, Book 91, Number 366:

Narrated Jabir bin Abdullah:

On the day of (the battle of) the Trench, the Prophet called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari."

Volume 9, Book 92, Number 411:

Narrated Al-A'mash:

I asked Abu Wail, "Did you witness the battle of Siffin between Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Apostle, I would have refused it.

We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was!"

Volume 9, Book 93, Number 472:

Narrated Aisha:

The Prophet sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Mohammed): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him"

Volume 9, Book 93, Number 506:

Narrated Abu Said Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa'Id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.'"

Volume 9, Book 93, Number 581:

Narrated Abdullah bin Abi Aufa:

Allah's Apostle said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them."

Volume 1, Book 3, Number 125:

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Volume 1, Book 4, Number 238:

The Prophet said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

Volume 1, Book 11, Number 584:

Narrated Humaid: Anas bin Malik said, "Whenever the Prophet went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet."

The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet they shouted 'Mohammed! By Allah, Mohammed and his army.' When Allah's Apostle saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

Volume 1, Book 11, Number 624:

Narrated Abu Huraira: Allah's Apostle said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and they knew the reward for 'Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl")

Volume 1, Book 11, Number 629:

Narrated Abu Huraira: The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

Volume 1, Book 12, Number 804:

Narrated Abu Huraira:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Some poor people came to the Prophet and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and Umra; fight and struggle in Allah's Cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Sub-han-al-lah", "Alhamdu-lillah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Alhamdu lillah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet who said, "Say, "Subhan-al-lah" and "Alhamdu lillah" and "Allahu Akbar" all together for thirty three times."

Volume 2, Book 13, Number 6:

Narrated Abu Huraira:

Allah's Apostle said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Volume 2, Book 13, Number 30:

Narrated Abu Abs:

I heard the Prophet saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Volume 2, Book 24, Number 489:

Narrated Al-Ahnaf bin Qais:

While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honourable, The Majestic.'"

Volume 2, Book 24, Number 502:

Narrated Abu Huraira:

Allah's Apostle said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

Volume 2, Book 24, Number 504:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abu Huraira:

The Prophet said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),
- (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

Volume 2, Book 24, Number 505:

Narrated Haritha bin Wahab Al-Khuza'i:

I heard the Prophet saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it.'"

Volume 2, Book 24, Number 515:

Narrated Asma' bint Abu Bakr:

that she had gone to the Prophet and he said, "Do not shut your money bag; otherwise Allah too will with-hold His blessings from you. Spend (in Allah's Cause) as much as you can afford. "

Volume 2, Book 24, Number 521:

Narrated Aisha:

The Prophet said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise."

Volume 2, Book 24, Number 540:

Narrated Ishaq bin Abdullah bin Al Talha:

I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet . Allah's Apostle used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Apostle 'O Allah's Apostle! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins."

Volume 2, Book 24, Number 566:

Narrated Abdullah bin Umar:

Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

Volume 2, Book 24, Number 567:

Narrated Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

Volume 2, Book 26, Number 658:

Narrated 'Usama bin Zaid:

I asked, "O Allah's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has 'Aqil left any property or house?" 'Aqil along with Talib had inherited the property of Abu Talib. Jafar and Ali did not inherit anything as they were Muslims and the other two were non-believers. Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They (Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another." (8.72)

Volume 3, Book 41, Number 573:

Narrated Abu Dhar:

Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Apostle! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes."

Volume 3, Book 46, Number 709:

Narrated Qais:

When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause."

Volume 3, Book 47, Number 792:

Narrated Umar bin Al-Khattab:

I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

Volume 3, Book 47, Number 804:

Narrated Umar bin Al-Khattab:

Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Apostle (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

Volume 3, Book 50, Number 895:

Narrated Ibn Umar:

Umar bin Khattab got some land in Khaibar and he went to the Prophet to consult him about it saying, "O Allah' Apostle got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet said, "If you like you can give the land as endowment and give its fruits in charity." So Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."

Volume 4, Book 51, Number 26:

Narrated Ibn Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

In the lifetime of Allah's Apostle , Umar gave in charity some of his property, a garden of date-palms called Thamgh. Umar said, "O Allah's Apostle! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

Volume 4, Book 52, Number 45:

Narrated Abu Said Al-Khudri:

Somebody asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

Volume 4, Book 52, Number 48:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Apostle ! Shall we acquaint the people with the is good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.")

Volume 4, Book 52, Number 50:

Narrated Anas bin Malik:

The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 51:

Narrated Abu Huraira:

The Prophet said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

Volume 4, Book 52, Number 52:

Narrated Sahl bin Sad:

The Prophet said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 53:

Narrated Anas bin Malik:

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

Narrated Anas: The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

Volume 4, Book 52, Number 54:

Narrated Abu Huraira:

The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.

Volume 4, Book 52, Number 59:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk."

Volume 4, Book 52, Number 66:

Narrated Abu Abs:

(who is Abdur-Rahman bin Jabir) Allah's Apostle said, "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

Volume 4, Book 52, Number 74i:

Narrated Abu Huraira:

Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Mohammed's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Volume 4, Book 52, Number 80i:

Narrated Abu Huraira:

Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Volume 4, Book 52, Number 82:

Narrated Abu Huraira:

Allah's Apostle said, "Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Volume 4, Book 52, Number 94:

Narrated Abu Huraira:

The Prophet said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Apostle! Such persons will never be destroyed." The Prophet said, "I hope you will be one of them."

Volume 4, Book 52, Number 95:

Narrated Abu Said Al-Khudri:

Allah's Apostle ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Apostle! Can the good bring about evil?" The Prophet remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

Volume 4, Book 52, Number 96:

Narrated Zaid bin Khalid:

Allah's Apostle said, "He who prepares a Ghazi going in Allah's Cause is given a reward equal to that of a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 52, Number 105:

Narrated Abu Huraira:

The Prophet said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

Volume 4, Book 52, Number 137:

Narrated Abu Huraira:

The Prophet said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira: The Prophet said, " Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

Volume 4, Book 52, Number 142:

Narrated Sahl bin Sad As-Sa'di :

Allah's Apostle said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."

Volume 4, Book 52, Number 214:

Narrated Umar bin Al-Khattab:

I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 215:

Narrated Abdullah bin Umar:

Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 216:

Narrated Abu Huraira:

Allah's Apostle said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more."

Volume 4, Book 52, Number 246:

Narrated Abdullah bin Umar:

Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 247:

Narrated Aslam:

I heard Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

Volume 4, Book 52, Number 292:

Narrated Aslam:

Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of Abdur-Rahman bin Auf and the livestock of (Uthman) bin Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima."

Volume 4, Book 53, Number 349:

Narrated Abu Huraira:

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 53, Number 350:

Narrated Jabir bin Samura:

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 54, Number 439:

Narrated Abu Huraira:

I heard the Prophet saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, 'O so-and-so, come on!'" Abu Bakr said, "Such a person will never perish or be miserable" The Prophet said, "I hope you will be among such person."

Volume 4, Book 54, Number 479:

Narrated Sahl bin Sad:

The Prophet said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." The Prophet also said, "If a person spends two different kinds of something (for Allah's Cause), he will be called from the gates of Paradise."

Volume 4, Book 56, Number 815:

Narrated Abu Huraira:

Allah's Apostle said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar [emperor] after him. By Him in Whose Hands Mohammed's life is, you will spend the treasures of both of them in Allah's Cause."

Volume 4, Book 56, Number 816:

Narrated Jabir bin Samura:

The Prophet said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him," The Prophet also said, "You will spend the treasures of both of them in Allah's Cause."

Volume 5, Book 57, Number 22:

Narrated Abu Said:

The Prophet said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

Volume 5, Book 57, Number 74:

Narrated Qais:

I heard Sad saying, "I was the first amongst the Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophets, while we had nothing to eat except the leaves of trees so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sad to Umar, claiming that he did not offer his prayers perfectly.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 5, Book 59, Number 379:

Narrated Zaid bin Thabit:

When we wrote the Holy Koran, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:-- 'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting" (33.23) So we wrote this in its place in the Koran.

Volume 5, Book 59, Number 400:

Narrated Abu Huraira:

Allah's Apostle (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

Volume 5, Book 59, Number 401:

Narrated Ibn Abbas

Allah's Wrath became severe on him whom the Prophet had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

Volume 5, Book 59, Number 408:

Narrated Khabbab:

We migrated with the Prophet for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

Volume 5, Book 59, Number 412:

Narrated Abu Huraira:

The Prophet sent a Sariya of spies and appointed Asim bin Thabit, the grandfather of Asim bin Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyān. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina.

The archers said, "These are the dates of Medina," and followed their traces till they took them over. When Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al-Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh.

When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-Rak'at prayer." Then he went to

them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of praying two Rakat before being executed. He then said, "O Allah! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to Asim in order to bring a part of his body so that his death might be known for certain, for Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

Volume 6, Book 60, Number 76:

Narrated Anas bin Malik:

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Apostle used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Apostle, Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Apostle! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Apostle said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins.

Volume 6, Book 60, Number 116:

Narrated Zaid bin Thabit: That the Prophet dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah."

Zaid added: Ibn Um Maktum came while the Prophet was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet passed and Allah revealed:--"Except those who are disabled (by injury or are blind or lame etc)."

Volume 7, Book 62, Number 169:

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

Volume 7, Book 64, Number 265:

Narrated Abu Huraira:

The Prophet said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."

Volume 7, Book 64, Number 266:

Narrated Sad:

The Prophet visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you."

Volume 7, Book 67, Number 441:

Narrated Abu Huraira:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

Volume 7, Book 69, Number 515:

Narrated Anas bin Malik:

Abu Talha had the largest number of datepalms from amongst the Ansars of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Apostle used to enter it and drink of its good fresh water. When the Holy Verse:-- 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Apostle! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Apostle, where-ever Allah instructs you. ' Allah s Apostle said, "Good! That is a perishable (or profitable) wealth" (Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Apostle!" Abu Talha distributed that garden among his kith and kin and cousins.

Volume 8, Book 75, Number 341:

Narrated Abu Huraira:

The people said, "O Allah's Apostle! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and Al-Hamdulillah ten times, and 'AllahuAkbar' ten times after every prayer."

Volume 8, Book 75, Number 384:

Narrated Amir bin Sa'd:

that his father said, "In the year of Hajjatal-Wada', the Prophet paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Apostle! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Apostle! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Mecca)" Allah's Apostle lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

Volume 8, Book 76, Number 424:

Narrated Sahl:

I heard the Prophet saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it."

Volume 8, Book 76, Number 449:

Narrated Abdullah:

The Prophet said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Apostle! There is none among us but loves his own wealth more." The Prophet said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

Volume 8, Book 76, Number 452:

Narrated Abu Huraira:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts."

Volume 8, Book 76, Number 460:

Narrated Sa'd:

I was the first man among the Arabs to throw an arrow for Allah's Cause. We used to fight in Allah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

Volume 8, Book 76, Number 501:

Narrated Abu Saïd Al-Khudri:

A bedouin came to the Prophet and said, "O Allah's Apostle! Who is the best of mankind!" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil."

Volume 8, Book 78, Number 625:

Narrated Jabir bin Samura:

The Prophet said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause."

Volume 8, Book 78, Number 626:

Narrated Abu Huraira:

Allah's Apostle said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Mohammed's soul is, surely you will spend their treasures in Allah's Cause."

Volume 8, Book 78, Number 633:

Narrated Abu Dhar:

I reached him (the Prophet) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, ' Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)."

Volume 8, Book 78, Number 634:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.' On this, his companion said to him, 'Say: Allah willing!'" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Mohammed's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

Volume 8, Book 79, Number 711:

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, 'If Allah will (Allah willing).'" But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet said, "If Solomon had said, 'If Allah will' (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

Volume 9, Book 83, Number 29:

Narrated Salama:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We went out with the Prophet to Khaibar. A man (from the companions) said, "O Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him !" The people said, "O Allah's Apostle! Would that you let us enjoy his company longer!" Then Amir was killed the following morning. The people said, "The good deeds of Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that Amir's good deeds are lost." The Prophet said, "Whoever says so is a liar, for Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward."

Volume 9, Book 90, Number 333:

Narrated Al-Arai:

Abu Huraira said, Allah's Apostle said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

Volume 9, Book 92, Number 454:

Narrated Abu Huraira:

Allah's Apostle said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allah's Apostle was asked about donkeys. He said, "Allah has not revealed anything to me regarding them except this comprehensive Verse:

"Then anyone who has done good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of an atom (or a small ant) shall see it." (99.7-8)

Volume 9, Book 93, Number 499:

Narrated Abu Huraira:

Allah's Apostle sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet informed his companions of the death of those (ten men) on the very day they were killed.

Volume 9, Book 93, Number 550:

Narrated Abu Musa:

A man came to the Prophet and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" The Prophet said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol. 4)

Volume 9, Book 93, Number 561:

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow

into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Volume 9, Book 93, Number 620:

Narrated Salim's father:

The Prophet said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Koran and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day."

Volume 1, Book 4, Number 208:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached Sahba,' a place near Khaibar, where Allah's Apostle offered the Asr prayer and asked for food. Nothing but Sawrq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

Volume 1, Book 4, Number 214:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached As-Sahba' where Allah's Apostle led the Asr prayer and asked for the food. Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Mohammed and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr was her manumission.

Volume 3, Book 34, Number 405:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money."

Volume 3, Book 34, Number 437:

Narrated Anas bin Malik:

The Prophet came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Apostle selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Apostle then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Apostle for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Apostle was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

Volume 3, Book 36, Number 485:

Narrated Abdullah bin Umar:

"Allah's Apostle gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi mentioned the amount of the portion but I forgot it. Rafi' bin Khadij said, "The Prophet forbade

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

renting farms." Narrated Ubaid-Ullah Nafi' said: Ibn Umar said: (The contract of Khaibar continued) till Umar evacuated the Jews (from Khaibar).

Translation of Sahih Bukhari, Book 37:

Transference of a Debt from One Person to Another (Al-Hawaala)

Volume 3, Book 38, Number 499:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No. 506).

Volume 3, Book 39, Number 521:

Narrated Abdullah bin Umar:

The Prophet concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When Umar became the Caliph) he gave the wives of the Prophet the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and Aisha chose the land.

Volume 3, Book 39, Number 522:

Narrated Ibn Umar:

The Prophet made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

Volume 3, Book 39, Number 524:

Narrated Ibn Umar:

Allah's Apostle gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.

Volume 3, Book 39, Number 527:

Narrated Zaid bin Aslam from his father:

Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet distributed the land of Khaibar."

Volume 3, Book 39, Number 531:

Narrated Ibn Umar:

Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Apostle told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until Umar forced them to go towards Taima' and Ariha'.

Volume 3, Book 43, Number 657:

Narrated Salama bin Al-Akwa:

On the day of Khaibar the Prophet saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

Volume 3, Book 44, Number 678:

Narrated Abdullah:

Allah's Apostle rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

Volume 3, Book 47, Number 799:

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e. Anas's

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

mother who was also the mother of Abdullah bin Abu Talha, gave some date-palms to Allah's Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

Volume 3, Book 49, Number 865:

Narrated Sahl bin Abu Hathma:

Abdullah bin Sahl and Muhaiyisa bin Musud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

Volume 3, Book 50, Number 881:

Narrated Abdullah bin Umar:

Allah's Apostle gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

Volume 3, Book 50, Number 890:

Narrated Ibn Umar:

When the people of Khaibar dislocated Abdullah bin Umar's hands and feet, Umar got up delivering a sermon saying, "No doubt, Allah's Apostle made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now Abdullah bin Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed Umar, "O chief of the believers, will you exile us although Mohammed allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" Umar said, "Do you think that I have forgotten the statement of Allah's Apostle, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abu-l-Qasim." Umar said, "O the enemy of Allah! You are telling a lie." Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

Volume 4, Book 51, Number 20:

Narrated Kab bin Malik:

I said, "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

Volume 4, Book 51, Number 34:

Narrated Ibn Umar:

Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

Volume 4, Book 52, Number 80n:

Narrated Abu Huraira:

I went to Allah's Apostle while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Apostle! Give me a share (from the land of Khaibar)."

One of the sons of SaId bin Al-As said, "O Allah's Apostle! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet gave him a share or not.")

Volume 4, Book 52, Number 139:

Narrated Anas bin Malik:

I went along with the Prophet to Khaibar so as to serve him. (Later on) when the Prophet returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he

pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring)."

Volume 4, Book 52, Number 143:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Apostle when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Apostle selected her for himself and took her along with him till we reached a place called Sad-As-Sahba,' where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Apostle told me to call those who were around me. So, that was the marriage banquet of Allah's Apostle and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures)."

Volume 4, Book 52, Number 160:

Narrated Amr bin Al-Harith:

The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

Volume 4, Book 52, Number 193:

Narrated Anas:

Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

Volume 4, Book 52, Number 195:

Narrated Anas:

The Prophet set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Mohammed and his army!" The Prophet said, Allahu-Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

Volume 4, Book 52, Number 224:

Narrated Suwaid bin An-Nu'man:

That he went out in the company of the Prophet during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the prayer.

Volume 4, Book 52, Number 234:

Narrated Anas:

The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Mohammed and his army! Mohammed and his army!" So, they took refuge in the fort. The Prophet raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

Volume 4, Book 53, Number 380:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Ibn Umar:

Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Apostle after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Apostle and the Muslims. But the Jews requested Allah's Apostle to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Apostle said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of Umar's Caliphate when he expelled them to Taima and Ariha.

Volume 4, Book 53, Number 381:

Narrated Abdullah bin Mughaffal:

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

Volume 4, Book 53, Number 394:

Narrated Abu Huraira:

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realise our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-Al-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Volume 4, Book 53, Number 398:

Narrated Sahl bin Abi Hathma:

Abdullah bin Sahl and Muha'yisa bin Musud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muha'yisa came upon Abdullah bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. Abdur Rahman bin Sahl, Muha'yisa and Huwaiuisa, the sons of Musud came to the Prophet and Abdur Rahman intended to talk, but the Prophet said (to him), "Let the eldest of you speak." as Abdur-Rahman was the youngest. Abdur-Rahman kept silent and the other two spoke. The Prophet said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of infidels?" So, the Prophet himself paid the blood money (of Abdullah). (See Hadith No. 36 Vol. 9.)

Volume 4, Book 56, Number 840:

Narrated Anas bin Malik:

Allah's Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spears, and when they saw the Prophet they said, "Mohammed and his army!" and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, "Allah is Greater! Khaibar is ruined! If we approach a nation, then miserable is the morning of those who are warned."

Volume 5, Book 58, Number 216:

Narrated Abu Musa:

We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet had conquered Khaibar. The Prophet said, "O you people of the ship! You will have (the reward of) two migrations."

Volume 5, Book 58, Number 245:

Narrated Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Koran outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Koran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Koran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Koran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu-Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."

At that time the Prophet was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Apostle said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Apostle with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle said,

"Yes." Abu Bakr said, "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Apostle and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Mohammed and his companions." Suraqa added, "I too realised that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Mohammed and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Koran by Allah's Apostle who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Apostle proceeded on his way.

Narrated Urwa bin Az-Zubair: Allah's Apostle met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Apostle and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani Amr bin Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansar who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when the sunshine fell on Allah's Apostle and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani Amr bin Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of Asad bin Zurara. When his she-camel knelt down, Allah's Apostle said, "This place, Allah willing, will be our abiding place." Allah's Apostle then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle then built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

(Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")

Volume 5, Book 59, Number 368:

Narrated Aisha:

Fatima and AlAbbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Mohammed can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

Volume 5, Book 59, Number 508:

Narrated Suwaid bin An-Numan:

I went out in the company of the Prophet in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet offered the Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his ablution.

Volume 5, Book 59, Number 510:

Narrated Anas:

Allah's Apostle reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet), they said, "Mohammed! By Allah! Mohammed and his army!" The Prophet said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Narrated Anas bin Malik: We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Mohammed! By Allah! Mohammed and his army!" The Prophet said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

Volume 5, Book 59, Number 512:

Narrated Anas:

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet. The Prophet made her manumission as her 'Mahr'.

Volume 5, Book 59, Number 517:

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

Volume 5, Book 59, Number 519:

Narrated Abu Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

Volume 5, Book 59, Number 520:

Narrated Salama:

Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet," and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle, and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is Ali" and the Prophet gave him the flag and Khaibar was conquered through him (with Allah's Help).

Volume 5, Book 59, Number 521:

Narrated Sahl bin Sad:

On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

Volume 5, Book 59, Number 522:

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an Arabian dish) was prepared on a small leather mat. Then the Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Volume 5, Book 59, Number 523:

Narrated Anas bin Malik:

The Prophet stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

Volume 5, Book 59, Number 524:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Anas:

The Prophet stayed for three rights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.

Volume 5, Book 59, Number 525:

Narrated Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet was there. So I felt shy (to take it then).

Volume 5, Book 59, Number 527:

Narrated Ali bin Abi Talib:

On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Volume 5, Book 59, Number 528:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat.

Volume 5, Book 59, Number 530:

Narrated Jabir bin Abdullah:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat and allowed the eating of horse meat.

Volume 5, Book 59, Number 531:

Narrated Ibn Abi Aufa:

We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

Volume 5, Book 59, Number 533:

Narrated Al-Bara' and Ibn Abi Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet said, "Turn the cooking pots upside down."

Volume 5, Book 59, Number 535:

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

Volume 5, Book 59, Number 536:

Narrated Ibn Abbas:

I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Volume 5, Book 59, Number 539:

Narrated Abu Musa:

The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint Umais who was one of those who

had come with us, came as a visitor to Hafsa, the wife the Prophet . She had migrated along with those other Muslims who migrated to Negus. Umar came to Hafsa while Asma' bint Umais was with her. Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint Umais," Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Apostle who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Apostle . By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will not tell a lie or curtail your saying or add something to it." So when the Prophet came, she said, "O Allah's Prophet Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet said, "He (i.e. Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet had said about them."

Narrated Abu Burda: Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Narrated Abu Burda: Abu Musa said, "The Prophet said, "I recognize the voice of the group of Al-Ashariyun, when they recite the Koran, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Koran at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

Volume 5, Book 59, Number 547:

Narrated Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Volume 5, Book 59, Number 548:

Narrated Ibn Umar:

We did not eat our fill except after we had conquered Khaibar.

Volume 5, Book 59, Number 549:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Apostle said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Apostle! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Apostle said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib." Abu Said and Abu Huraira said, "The Prophet made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

Volume 5, Book 59, Number 550:

Narrated Abdullah:

The Prophet gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

Volume 5, Book 59, Number 551:

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle

Volume 7, Book 62, Number 22:

Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be

a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

Volume 7, Book 62, Number 89:

Narrated Anas:

The Prophet stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

Volume 7, Book 65, Number 296:

Narrated Suwa'id bin An-Nu'man:

We went out with Allah's Apostle to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar). Allah's Apostle asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

Volume 7, Book 65, Number 302:

Narrated Suwa'id bin An-Nu'man:

that while they were with the Prophet at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq.).

Volume 7, Book 65, Number 365:

Narrated Suwa'id bin An Nu'man:

We went out with Allah's Apostle to Khaibar, and when we reached As-Sahba', the Prophet asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Apostle stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths. Narrated Suwa'id; We went out with Allah's Apostle to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day's journey from Khaibar, the Prophet asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again

Volume 7, Book 67, Number 405:

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet said, "Yes, you can do either"

Volume 7, Book 67, Number 416:

Narrates Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet and I felt shy in his presence (and did not take it).

Volume 7, Book 71, Number 669:

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Apostle said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Apostle said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

should tell a lie you will know it as you have known it regarding our father," Allah's Apostle then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

Volume 7, Book 72, Number 851:

Narrated Anas bin Malik :

We were coming from Khaibar along with Allah's Apostle while I was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Apostle was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." So I resaddled the she-camel and Allah's Apostle mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, abidun, li-Rabbina hami-dun."

Volume 8, Book 73, Number 164:

Narrated Rafi bin Khadij and Sahl bin Abu Hathma:

Abdullah bin Sahl and Muhiyisa bin Musud went to Khaibar and they dispersed in the gardens of the date-palm trees. Abdullah bin Sahl was murdered. Then Abdur-Rahman bin Sahl, Huwaiyisa and Muhiyisa, the two sons of Musud, came to the Prophet and spoke about the case of their (murdered) friend. Abdur-Rahman who was the youngest of them all, started talking. The Prophet said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "...your companion"). They said, "O Allah's Apostle! The murder was a thing we did not witness." The Prophet said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Apostle! They are disbelievers (and they will take a false oath)." Then Allah's Apostle himself paid the blood money to them.

Volume 8, Book 80, Number 718:

Narrated Aisha:

Fatima and Al Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Mohammed may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

Volume 9, Book 83, Number 36:

Narrated Sahl bin Abi Hathma:

(a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet and said, "O Allah's Apostle! We went to Khaibar and found one of us murdered." The Prophet said, "Let the older among you come forward and speak." Then the Prophet said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Apostle did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money).

Volume 9, Book 92, Number 449:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Apostle asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Apostle! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Apostle then said, "Do not do so. You should either take

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

Volume 4, Book 52, Number 49:

Narrated Samura:

The Prophet said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.'"

Volume 4, Book 52, Number 55:

Narrated Anas bin Malik:

The Prophet delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

Volume 4, Book 52, Number 57:

Narrated Anas:

The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)."

Gabriel informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Koranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyar and Bam Usaiya who disobeyed Allah and his Apostle.

Volume 4, Book 52, Number 63:

Narrated Al-Bara:

A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet and said, "O Allah's Apostle! Shall I fight or embrace Islam first?" The Prophet said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Apostle said, "A little work, but a great reward." (He did very little (after embracing Islam), but he will be rewarded in abundance)."

Volume 4, Book 52, Number 64:

Narrated Anas bin Malik:

Um Ar-Rubai' bint Al-Bara', the mother of Hartha bin Suraqa came to the Prophet and said, "O Allah's Prophet! Will you tell me about Hartha?" Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hartha! There are Gardens in Paradise and your son got the Firdaus al-ala (i.e. the best place in Paradise)."

Volume 4, Book 52, Number 72:

Narrated Anas bin Malik:

The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Narrated Al-Mughira bin Shu'ba: Our Prophet told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire?" The Prophet said, "Yes."

Volume 4, Book 52, Number 83:

Narrated Anas bin Malik:

The Prophet said, "Plague is the cause of martyrdom of every Muslim (who dies because of it)."

Volume 4, Book 52, Number 211:

Narrated Jabir bin Abdullah:

I participated in a Ghazwa along with Allah's Apostle. The Prophet met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allah's Apostle came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Apostle he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Apostle! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners." When Allah's Apostle arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

Volume 4, Book 52, Number 298:

Narrated Anas bin Malik:

Allah's Apostle delivered a sermon and said, "Zaid received the flag and was martyred, then Ja'far took it and was martyred, then Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

Volume 4, Book 52, Number 299:

Narrated Anas:

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihiyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra' (i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihiyan for one month in the prayer.

Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Koranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

Volume 4, Book 53, Number 342:

Narrated Ali bin Al-Husain:

That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" Ali said, "No." Al-Miswar said, "Will you give me the sword of Allah's Apostle for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Apostle on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Apostle said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Apostle and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

Volume 4, Book 53, Number 395:

Narrated Asim:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet invoked evil on the tribe of Bani-Sulaim for one month after bowing. ' Anas Further said, "The Prophet had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Koran) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris)."

Volume 4, Book 56, Number 680:

Narrated Aisha:

(the wife of the Prophet) I asked Allah's Apostle about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

Volume 4, Book 56, Number 795:

Narrated Uqba bin Amr:

The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

Volume 5, Book 57, Number 24:

Narrated Anas bin Malik:

The Prophet once climbed the mountain of Uhud with Abu Bakr, Umar and Uthman. The mountain shook with them. The Prophet said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

Volume 5, Book 57, Number 35:

Narrated Anas bin Malik:

The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, Umar and Uthman. The mountain shook beneath them. The Prophet hit it with his foot and said, "O Uhud ! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs).

Volume 5, Book 57, Number 46:

Narrated Anas:

Allah's Apostle ascended the (mountain) of Uhud with Abu Bakr and Uthman and it shook. Allah's Apostle said, "Be calm, O Uhud!" I think he stroked it with his foot and added, "There is none on you but a Prophet, a Siddiq and two martyrs." (The two martyrs were Umar and Uthman) (See Hadith No. 24)

Volume 5, Book 57, Number 49:

Narrated Anas:

The Prophet ascended the mountain of Uhud and Abu Bakr, Umar and Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them) . The Prophet said, "O Uhud ! Be calm." I think that the Prophet hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs."

Volume 5, Book 57, Number 50:

Narrated Amr bin Maimun:

I saw Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. Umar) except Abdullah bin Abbas. Whenever Umar passed between the two rows, he would say, "Stand in straight lines."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first Rak'a so that the people may have the time to Join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself, Umar held the hand of Abdur-Rahman bin Auf and let him lead the prayer.

Those who were standing by the side of Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." Abdur-Rahman bin Auf led the people a short prayer. When they finished the prayer, Umar said, "O Ibn Abbas! Find out who attacked me." Ibn Abbas kept on looking here and there for a short time and came to say. "The slave of Al Mughira." On that Umar said, "The craftsman?" Ibn Abbas said, "Yes." Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn Abbas said to Umar. "If you wish, we will do." He meant, "If you wish we will kill them." Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours."

Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be Alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. Umar said, "Call the young man back to me." (When he came back) Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." Umar further said, "O Abdullah bin Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. Umar said, "If the property of Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf."

Umar then said (to Abdullah), "Go to Aisha (the mother of the believers) and say: "Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." Abdullah greeted Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer Umar to myself."

When he returned it was said (to Umar), "Abdullah bin Umar has come." Umar said, "Make me sit up." Somebody supported him against his body and Umar asked (Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet Aisha and say: "Umar bin Al-Khattab asks the permission (to be buried with the Prophet), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims."

Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to Umar) and wept there for sometime. When the men asked for

permission to enter, she went into another place, and we heard her weeping inside. The people said (to Umar), "O chief of the believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle had been pleased with before he died." Then Umar mentioned Ali, Uthman, AzZubair, Talha, Sad and Abdur-Rahman (bin Auf) and said, "Abdullah bin Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sad becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things.

I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Arab bedouin, as they are the origin of the Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when Umar expired, we carried him out and set out walking. Abdullah bin Umar greeted (Aisha) and said, "Umar bin Al-Khattab asks for the permission." Aisha said, "Bring him in." He was brought in and buried beside his two companions.

When he was buried, the group (recommended by Umar) held a meeting. Then Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to Ali." Talha said, "I give up my right to Uthman," Sad, "I give up my right to Abdur-Rahman bin Auf." Abdur-Rahman then said (to Uthman and Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. Uthman and Ali) kept silent. Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So Abdur-Rahman took the hand of one of them (i.e. Ali) and said, "You are related to Allah's Apostle and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. Uthman) aside and said the same to him. When Abdur-Rahman secured (their agreement to) this covenant, he said, "O Uthman! Raise your hand." So he (i.e. Abdur-Rahman) gave him (i.e. Uthman) the solemn pledge, and then Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

Volume 5, Book 57, Number 102:

Narrated Anas:

The Prophet had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

Volume 5, Book 59, Number 374:

Narrated Uqba bin Amir:

Allah's Apostle offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al-Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Apostle.

Volume 5, Book 59, Number 376:

Narrated Sad bin Ibrahim:

A meal was brought to Abdur-Rahman bin Auf while he was fasting. He said, "Musab bin Umar was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head

was covered, his feet became naked, and if his feet were covered, his head became naked." Abdur-Rahman added, "Hamza was martyred and he was better than 1. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." Abdur-Rahman then started weeping so much that he left the food.

Volume 5, Book 59, Number 382:

Narrated Jabir:

"Allah's Apostle said to me, 'Have you got married O Jabir?' I replied, 'Yes.' He asked 'What, a virgin or a matron?' I replied, 'Not a virgin but a matron.' He said, 'Why did you not marry a young girl who would have fondled with you?' I replied, 'O Allah's Apostle! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them.' The Prophet said, 'You have done the right thing.'"

Volume 5, Book 59, Number 406:

Narrated Jabir bin Abdullah

Allah's Apostle used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Koran more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).'"

Volume 5, Book 59, Number 407:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

Volume 5, Book 59, Number 411:

Narrated Uqba:

One day the Prophet went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

Volume 5, Book 59, Number 419:

Narrated Aisha:

Abu Bakr asked the Prophet to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet said to him, "Wait." Abu Bakr said, O Allah's Apostle! Do you hope that you will be allowed (to migrate)?" Allah's Apostle replied, "I hope so." So Abu Bakr waited for him till one day Allah's Apostle came at noon time and addressed him saying "Let whoever is present with you, now leave you." Abu Bakr said, "None is present but my two daughters." The Prophet said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet said, "You will accompany me." Abu Bakr said, "O Allah's Apostle! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet and it was Al-Jad'a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of Abdullah bin Al-Tufail bin Sakhbara Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abu Bakr) went away (from the Cave), he (i.e. Amir) too

went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. Amir bin Fuhaira was martyred on the day of Bir Ma'una.

Narrated Urwa: When those (Muslims) at Bir Ma'una were martyred and Amr bin Umaiyah Ad-Damri was taken prisoner, Amir bin At-Tufail, pointing at a killed person, asked Amr, "Who is this?" Amr bin Umaiyah said to him, "He is Amir bin Fuhaira." Amir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, 'Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us.'" So Allah informed them (i.e. the Prophet and his companions) about them (i.e. martyrs of Bir Ma'una).

On that day, Urwa bin Asma bin As-Salt who was one of them, was killed, and Urwa (bin Az-Zubair) was named after Urwa bin Asma and Mundhir (bin Az-Zubair) was named after Mundhir bin Amr (who had also been martyred on that day).

Volume 5, Book 59, Number 422:

Narrated Asim Al-Ahwal:

I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Apostle said Al-Qunut after Bowing for one month. The Prophet had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Apostle. But those who had concluded the treaty with Allah's Apostle violated the treaty (and martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

Volume 5, Book 59, Number 545:

Narrated Said:

Aban bin Said came to the Prophet and greeted him. Abu Huraira said, "O Allah's Apostle! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."

Volume 6, Book 60, Number 110:

Narrated Aisha:

I heard Allah's Apostle saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious." (4.69) And from this I came to know that he has been given the option.

Volume 7, Book 71, Number 628:

Narrated Anas bin Malik:

Allah's Apostle said, "(Death from) plague is martyrdom for every Muslim."

Volume 7, Book 71, Number 629:

Narrated Abu Huraira:

The Prophet said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

Volume 7, Book 71, Number 630:

Narrated Aisha:

(the wife of the Prophet) that she asked Allah's Apostle about plague, and Allah's Apostle informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

Volume 8, Book 75, Number 403:

Narrated Anas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle."

Volume 8, Book 76, Number 590:

Narrated Uqba bin Amir:

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

Volume 8, Book 77, Number 616:

Narrated Aisha:

I asked Allah's Apostle about the plague. He said, "That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr."

Volume 9, Book 88, Number 209:

Narrated Salama bin Al-Akwa:

That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa! You have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Apostle allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When Uthman bin Affan was killed (martyred), Salama bin Al-Akwa went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

Volume 9, Book 93, Number 621:

Narrated Al-Mughira:

Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

Volume 2, Book 23, Number 336:

Narrated Jabir bin Abdullah :

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fatima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

Volume 2, Book 23, Number 338:

Narrated Anas bin Malik:

The Prophet said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

Volume 2, Book 23, Number 364:

Narrated Sad from his father:

Once the meal of Abdur-Rahman bin Auf was brought in front of him, and he said, "Mustab bin Umar was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

Volume 2, Book 23, Number 365:

Narrated Ibrahim:

Once a meal was brought to Abdur-Rahman bin Auf and he was fasting. He said, "Mustab bin Umar was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealth have been bestowed upon us (or said a

similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

Volume 2, Book 23, Number 387:

Narrated Anas:

When the reciters of Koran were martyred, Allah's Apostle recited Qunut for one month and I never saw him (i.e. Allah's Apostle) so sad as he was on that day.

Volume 2, Book 23, Number 392:

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Mohammed bin Haushab is in doubt as to which is right)." (Aisha added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Volume 2, Book 23, Number 427:

Narrated Jabir bin Abdullah:

The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Koran?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Volume 2, Book 23, Number 428:

Narrated Uqba bin Amir:

One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

Volume 2, Book 23, Number 429:

Narrated Jabir bin Abdullah :

The Prophet buried every two martyrs in of Uhud in one grave.

Volume 2, Book 23, Number 431:

Narrated Jabir bin Abdullah :

Allah's Apostle shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Koran?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin Abdullah added): Allah's Apostle used to ask about the martyrs of Uhud as to which of them knew more of the Koran." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

Volume 2, Book 23, Number 436:

Narrated Jabir bin Abdullah:

The Prophet collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Koran more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the Lahd. The Prophet said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

Volume 2, Book 23, Number 468:

Narrated Samura bin Jundab:

Whenever the Prophet finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good

omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the mean-time the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away.

The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection.

The one whose head you saw being crushed is the one whom Allah had given the knowledge of Koran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Volume 2, Book 23, Number 475:

Narrated Amr bin Maimun Al-Audi:

I saw Umar bin Al-Khattab (when he was stabbed) saying, "O Abdullah bin Umar! Go to the mother of the believers Aisha and say, Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn Umar conveyed the message to Aisha.) She said, "I had the idea of having this place for myself but today I prefer him (Umar) to myself (and allow him to be buried there)." When Abdullah bin Umar returned, Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (Aisha) and say, Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Apostle was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of Uthman, Ali, Talha, Az-Zubair, Abdur-Rahman bin Auf and Sad bin Abi Waqqas.

By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realise their rights and to protect their honour and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."

Volume 3, Book 30, Number 114:

Narrated Zaid bin Aslam from his father:

Umar said, O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle."

Volume 3, Book 43, Number 660:

Narrated Abdullah bin Amr bin Al-As:

I heard the Prophet saying, "Whoever is killed while protecting his property then he is a martyr."

Volume 4, Book 51, Number 40:

Narrated Jabir bin Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Apostle and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet said, "Go and collect the various kinds of dates and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Apostle was sitting and noticed as if not a single date had been taken thereof.

Volume 1, Book 3, Number 104:

Abu Shuraih said, "When Amr bin Said was sending the troops to Mecca (to fight Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did Amr reply?" He said Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca)."

Volume 1, Book 8, Number 353:

Narrated Abu Murra: (the freed slave of Um Hani) Um Hani, the daughter of Abi Talib said, "I went to Allah's Apostle in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.' When he finished his bath he stood up and prayed eight Rak

at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Apostle ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet said, 'We shelter the person whom you have sheltered.' " Um Ham added, "And that was before noon (Duha)."

Volume 2, Book 20, Number 207:

Narrated Ibn Abu Laila:

Only Um Hani told us that she had seen the Prophet offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet took a bath in my house and offered eight Rakat. I never saw him praying such a light prayer but he performed perfect prostration and bowing. Narrated Abdullah bin amir that his father had told him that he had seen the Prophet praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

Volume 2, Book 21, Number 272:

Narrated Abdur Rahman bin Abi Laila:

Only Um Hani narrated to me that she had seen the Prophet offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet entered my house, took a bath and offered eight Rakat (of Duha prayers. I had never seen the Prophet offering such a light prayer but he performed bowing and prostrations perfectly .

Volume 2, Book 26, Number 648:

Narrated Aisha':

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca.

Volume 2, Book 26, Number 649:

Narrated Aisha:

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place.)"

Volume 2, Book 26, Number 650:

Narrated Hisham:

Urwa said, "The Prophet entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca." Urwa often entered from Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 651:

Narrated Hisham from his father :

In the year of the conquest of Mecca, the Prophet entered Mecca from the side of Kada. Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 657:

Narrated Ibn Abbas:

On the Day of the Conquest of Mecca, Allah's Apostle said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

Volume 3, Book 29, Number 58:

Narrated Said bin Abu Said Al-Maqburi:

Abu Shuraih, Al-'Adawi said that he had said to Amr bin SaId when he was sending the troops to Mecca (to fight Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Apostle said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Apostle did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.' "Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did Amr reply?" He said, (Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 3, Book 29, Number 72:

Narrated Anas bin Malik:

Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet said, "Kill him."

Volume 3, Book 34, Number 269:

Narrated Aisha:

Utba bin Abu Waqqas took a firm promise from his brother Sad bin Abu Waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. Utba's) son. In the year of the Conquest (of Mecca) Sad bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet Sad said, "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle said, "The boy is for you. O 'Abu bin Zam'a." Then the Prophet said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

Volume 3, Book 34, Number 438:

Narrated Jabir bin Abdullah:

I heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Apostle! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Apostle further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

Volume 3, Book 37, Number 495:

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Translation of Sahih Bukhari, Book 38:

Representation, Authorization, Business by Proxy

Volume 3, Book 46, Number 710:

Narrated Aisha:

Utba bin Abi Waqqas authorized his brother Sad bin Abi Waqqas to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allah's Apostle went (to Mecca) at the time of the Conquest, Sad took the son of the slavegirl of Zam'a to Allah's Apostle and also brought 'Abu bin Zam'a with him and said, "O Allah's Apostle! This is the son of my brother Utba who authorized me to take him into my custody." 'Abu bin Zam'a said, "O Allah's Apostle! He is my brother, the son of Zam'a' slave-girl and he was born on his bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed much resemblance (to Utba). Allah's Apostle said, "It is for you, O 'Abu bin Zam'a as he was born on the bed of your father." Allah's Apostle then told Sauda bint Zam'a to observe veil in the presence of the boy as he noticed the boy's resemblance to Utba and Sauda was the wife of the Prophet .

Volume 3, Book 48, Number 816:

Narrated Urwa bin Az-Zubair:

A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Apostle."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 51, Number 8:

Narrated Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas entrusted (his son) to his brother Sad bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sad took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam's got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sad said, "O Allah's Apostle! This is my brother's son whom my brother entrusted to me."

Then 'Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Apostle said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to Utba. Since then the boy did not see Sauda till he died.

Volume 4, Book 52, Number 231:

Narrated Nafi from Abdullah:

Allah's Apostle came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and Uthman bin Talha, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Apostle entered in the company of Usama, Bilal and Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and Abdullah bin Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet offer his prayer?" He pointed to the place where he had offered his prayer. Abdullah said, "I forgot to ask him how many Rakat he had performed."

Volume 4, Book 52, Number 312:

Narrated Abu Uthman An-Nahdi:

Mujashi (bin Musud) took his brother Mujalid bin Musud to the Prophet and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam."

Volume 4, Book 53, Number 396:

Narrated Um Hani:

the daughter of Abu Talib: I went to Allah's Apostle on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight Rakat while dressed in one garment. I said, "O Allah's Apostle! My brother Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Apostle said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)).

Volume 4, Book 53, Number 401:

Narrated Auf bin Mali:

I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

Volume 4, Book 56, Number 821:

Narrated Said bin Jubair:

About Ibn Abbas: Umar bin Al-Khattab used to treat Ibn Abbas very favorably Abdur Rahman bin Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" Umar said, "It is because of his knowledge." Then Umar asked Ibn Abbas about the interpretation of the Verse:- 'When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn Abbas said. "It portended the

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

death of Allah's Apostle, which Allah had informed him of." Umar said, "I do not know from this Verse but what you know."

Volume 5, Book 58, Number 239:

Narrated Mujahid bin Jabir Al-Makki:

Abdullah bin Umar used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca."

Volume 5, Book 59, Number 471:

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Koran 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet) . On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

Volume 6, Book 60, Number 244:

Narrated Abdullah bin Masud:

Allah's Apostle entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka'ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything.' (34.49)

Volume 6, Book 61, Number 553:

Narrated Abdullah bin Mughaffal:

I saw Allah's Apostle reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

Volume 7, Book 71, Number 625:

Narrated Abdullah bin Abbas:

Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. Umar said, "Call for me the early emigrants." So Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to Umar), "You have along with you. other people and the companions of Allah's Apostle so do not advise that we take them to this epidemic." Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu Ubaida bin Al-Jarrah said (to Umar), "Are you running away from what Allah had ordained?" Umar said, "Would that someone else had said such a thing, O Abu Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time Abdur-Rahman bin Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Apostle saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' " Umar thanked Allah and returned to Medina.

Volume 7, Book 72, Number 699:

Narrated Anas bin Malik:

In the year of the conquest of Mecca the Prophet entered Mecca, wearing a helmet on his head.

Volume 7, Book 72, Number 714:

Narrated Anas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a Huraithiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca.

Volume 7, Book 72, Number 849:

Narrated Aiyub:

The worst of three (persons riding one, animal) was mentioned in 'Ikrima's presence 'Ikrima said, "Ibn Abbas said, '(In the year of the conquest of Mecca) the Prophet came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?"

Volume 8, Book 73, Number 179:

Narrated Um Hani:

(the daughter of Abu Talib) I visited Allah's Apostle in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani ! " When the Prophet had finished his bath, he stood up and offered eight Rakat of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, "O Allah's Apostle! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Apostle said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon."

Volume 8, Book 80, Number 741:

Narrated Aisha:

Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam'a got up and said, 'but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet said, "This child is for you. O 'Abu bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to Utba. Since then the boy had never seen Sauda till he died.

Volume 9, Book 89, Number 293:

Narrated Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said. (This is) my brother's son whom my brother has asked me to take into my custody." Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Apostle said, "The boy is for you, O Abd bin Zam'a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to Utba. The boy did not see her again till he met Allah.

Volume 9, Book 93, Number 631:

Narrated Shu'ba:

Mu'awiya bin Qurra reported that Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Apostle on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating and pleasant voice. Then Mu'awiya recited as Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A , A."

Volume 4, Book 52, Number 69:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Anas bin Malik:

For thirty days Allah's Apostle invoked Allah to curse those who had killed the companions of Bir-Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Koranic Verse we used to recite, but it was cancelled later on. The Verse was:

"Inform our people that we have met our Lord. He is pleased with us and He has made us pleased"

Volume 4, Book 52, Number 73:

Narrated Abdullah bin Abi Aufa:

Allah's Apostle said, "Know that Paradise is under the shades of swords."

Volume 4, Book 52, Number 147:

Narrated Sahl bin Sad As-SaIdi:

Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him.

Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I testify that you are Allah's Apostle." The Prophet asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." when Allah's Apostle said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

Volume 4, Book 52, Number 175:

Narrated Khalid bin Madan:

That Umair bin Al-Aswad Al-Anasi told him that he went to Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. Umair said. Um Haram informed us that she heard the Prophet saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative."

Volume 1, Book 2, Number 24:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Mohammed is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives an property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Volume 1, Book 8, Number 387:

Narrated Anas bin Malik: Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Volume 2, Book 24, Number 536:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abu Huraira:

Abu Bakr said, "By Allah! If they (pay me the Zakat and) with-hold even a she-kid which they used to pay during the life-time of Allah's Apostle, I will fight with them for it." Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

Volume 3, Book 46, Number 694:

Narrated Abu Dhar:

I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn Umar had told him the above narration and that Ibn Umar was in that army.

Volume 4, Book 51, Number 36:

Narrated Ibn Umar:

Once Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle . Umar gave it to another man to ride. Then Umar was informed that the man put the horse for sale, so he asked Allah's Apostle whether he could buy it. Allah's Apostle replied, "You should not buy it, for you should not take back what you have given in charity."

Volume 4, Book 52, Number 84:

Narrated Al-Bara:

When the Divine Inspiration: "Those of the believers who sit (at home), was revealed the Prophet sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives)." (4.95)

Volume 4, Book 52, Number 176:

Narrated Abdullah bin Umar:

Allah's Apostle said, "You (i.e. Muslims) will fight wi the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Volume 4, Book 52, Number 178:

Narrated Amr bin Taghlib:

The Prophet said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

Volume 4, Book 52, Number 179:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

Volume 4, Book 52, Number 180:

Narrated Abu Huraira:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather.")

Volume 4, Book 52, Number 196:

Narrated Abu Huraira:

Allah 's Apostle said, " I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Volume 4, Book 52, Number 204:

Narrated Abu Huraira:

That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Volume 4, Book 52, Number 287:

Narrated Amr bin Maimun:

Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."

Volume 4, Book 53, Number 406:

Narrated Abu Wail:

We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet on the day of Hudaibiya, and if we had been called to fight, we would have fought. But Umar bin Al Khatab came and said, 'O Allah's Apostle! Aren't we in the right and our opponents in the wrongs' Allah's Apostle said, 'Yes.' Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Apostle said, 'O Ibn Al-Khattab! I am the Apostle of Allah and Allah will never degrade me. Then Umar went to Abu Bakr and told him the same as he had told the Prophet.

On that Abu Bakr said (to Umar). 'He is the Apostle of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Apostle recited it to the end in front of Umar. On that Umar asked, 'O Allah's Apostle! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Apostle said, "Yes"

Volume 4, Book 56, Number 787:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

Volume 4, Book 56, Number 788:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

Volume 4, Book 56, Number 789:

Narrated Abu Huraira:

I enjoyed the company of Allah's Apostle for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bariz." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazir.")

Volume 4, Book 56, Number 790:

Narrated Umar bin Taghlib:

I heard Allah's Apostle saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

Volume 4, Book 56, Number 791:

Narrated Abdullah bin Umar:

I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'" "

Volume 5, Book 57, Number 51:

Narrated Sahl bin Sad:

Allah's Apostle said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Apostle and every one of them hoped that he would be given the flag. The Prophet said, "Where is Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Apostle." He said, "Send for him and bring him to me." So when Ali came, the Prophet spat in his eyes and invoked good on him, and he became alright as if he had no ailment. The Prophet then gave him the flag. Ali said, "O Allah's Apostle! Shall I fight them (i.e. enemy) till they become like us?" The Prophet said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

Volume 5, Book 57, Number 69:

Narrated Abu Uthman:

During one of the Ghazawat in which Allah's Apostle was fighting, none remained with the Prophet but Talha and Sad.

Volume 5, Book 57, Number 116:

Narrated Abu Wail:

When Ali sent 'Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, 'Ammar addressed them saying, "I know that she (i.e. Aisha) is the wife of the Prophet in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her."

Volume 5, Book 58, Number 241:

Narrated Aisha:

Sad said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city). O Allah! I think that You have ended the fight between us and them."

Volume 5, Book 59, Number 288:

Narrated Ibn Masud:

I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

Volume 5, Book 59, Number 430:

Narrated Al-Bara:

The Prophet was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

withstand them)." The Prophet used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)."

Volume 5, Book 59, Number 432:

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Apostle dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet would then prolong his voice at the last words.

Volume 5, Book 59, Number 495:

Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam:

(one of them said more than his friend): The Prophet set out in the company of more than one-thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for Umra from that place and sent a spy of his from Khuzi'a (tribe). The Prophet proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet said, "Proceed on, in the Name of Allah !"

Volume 5, Book 59, Number 500:

Narrated Nafi:

The people used to say that Ibn Umar had embraced Islam before Umar. This is not true. What happened is that Umar sent Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Apostle near the Tree, and Umar was not aware of that. So Abdullah (bin Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to Umar. While Umar was putting on the armor to get ready for fighting, Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So Umar set out and Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Apostle, and it was this event that made people say that Ibn Umar had embraced Islam before Umar. "Abdullah bin Umar added, "The people were along with the Prophet on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him." Umar said, "O Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." Abdullah bin Umar then saw the people giving the Pledge of allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to Umar who went out in his turn and gave the Pledge of allegiance to the Prophet.'

Volume 6, Book 60, Number 118:

Narrated Al-Bara:

When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'" Ibn Um Maktum who was sitting behind the Prophet then said, "O Allah's Apostle! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

Volume 6, Book 60, Number 120:

Narrated Mohammed bin Abdur-Rahman Abu Al-Aswad:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met 'Ikrima, the freed slave of Ibn Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:--

"Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu Aswad added, "Except the weak ones among men, women,..." (4.98)

Volume 6, Book 60, Number 175:

Narrated Ibn Abbas:

When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..'(8.66)

So it became obligatory that one-hundred (Muslims) should not flee before two hundred (non-muslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

Volume 6, Book 61, Number 512:

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..'", and at that time Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

Volume 8, Book 73, Number 109:

Narrated Abdullah bin Umar:

When Allah Apostle was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Medina), if Allah wills." Some of the companions of Allah's Apostle said, "We will not leave till we conquer it." The Prophet said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allah's Apostle said, "Tomorrow we will return (to Medina), if Allah wills." His companions kept quiet this time. Allah's Apostle then smiled.

Volume 9, Book 83, Number 11:

Narrated Usama bin Zaid bin Haritha:

Allah's Apostle sent us (to fight) against Al-Huraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allah." The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Medina), this news reached the Prophet. He said to me, "O Usama! You killed him after he had said, 'None has the right to be worshipped but Allah?'" I said, "O Allah's Apostle! He said so in order to save himself." The Prophet said, "You killed him after he had said, 'None has the right to be worshipped but Allah.'" The Prophet kept on repeating that statement till I wished I had not been a Muslim before that day.

Volume 9, Book 84, Number 59:

Narrated Abu Huraira:

When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, Umar said, "O Abu Bakr! How can you fight these people although Allah's Apostle said, 'I

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it." Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realised that his decision was right."

Volume 9, Book 84, Number 69:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

Volume 9, Book 88, Number 178:

Narrated Junada bin Abi Umaiya:

We entered upon Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet and by which Allah may make you benefit?" He said, "The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

Volume 9, Book 88, Number 222:

Narrated Abu Wail:

Abu Musa and Abii Musud went to 'Ammar when Ali had sent him to Kufa to exhort them to fight (on Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." 'Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Musud provided 'Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

Volume 9, Book 88, Number 237:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

Volume 9, Book 89, Number 299:

Narrated Ibn Umar:

The Prophet sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept on killing some of them and taking some others as captives, and he

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!" Then we mentioned that to the Prophet and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice.

Volume 9, Book 89, Number 307:

Narrated Ubada bin As-Samit:

We gave the oath of allegiance to Allah's Apostle that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and 320)

Volume 9, Book 92, Number 388:

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, Umar said to Abu Bakr, "How dare you fight the people while Allah's Apostle said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says: None has the right to be worshipped but Allah.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Apostle, I would fight them for withholding it." Umar said, 'By Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth."

Volume 9, Book 93, Number 590:

Narrated Ibn Abbas:

Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329, Vol. 8)

Volume 3, Book 49, Number 862:

Narrated Al-Bara bin 'Azib:

When Allah's Apostle concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, "Mohammed, Allah's Apostle ." The pagans said, "Don't write: 'Mohammed, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

Volume 1, Book 4, Number 245:

My father said, "I came to the Prophet and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U U', " as if he was retching while the Siwak was in his mouth."

Volume 4, Book 52, Number 161:

Narrated Jabir:

as above (Hadith No. 158).

Volume 4, Book 52, Number 265:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of the Ansar to Abu Rafi. Abdullah bin Atik entered his house at night and killed him while he was sleeping.

Volume 4, Book 52, Number 263:

Narrated Ibn Umar:

The Prophet burnt the date-palms of Bani An-Nadir.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 52, Number 264:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of Ansari men to kill Abu-Rafi. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi and said, 'O Abu Rafi. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi, changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi, the merchant pf Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him."

Volume 4, Book 52, Number 265:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of the Ansar to Abu Rafi. Abdullah bin Atik entered his house at night and killed him while he was sleeping.

Volume 4, Book 52, Number 266l:

Narrated Salim Abu An-Nadr:

(the freed slave of Umar bin Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

Volume 4, Book 52, Number 266c:

Narrated Abu Huraira:

The Prophet said: "Do not wish to meet the enemy, but when you meet face) the enemy, be patient."

Volume 4, Book 56, Number 818:

Narrated Abu Musa:

The Prophet said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

Volume 5, Book 59, Number 311:

Narrated Abdullah:

The Prophet recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

Narrated Urwa (the son of Az- Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When Abdullah bin Zubair was killed, Abdul-Malik bin Marwan said to me, "O Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." Abdul- Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then Abdul-Malik returned that sword to me (i.e. Urwa). (Hisham,

Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it.")

Volume 5, Book 59, Number 312:

Narrated Hisham:

That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of Urwa was (also) decorated with silver. "

Volume 5, Book 59, Number 371:

Narrated Al-Bara bin Azib:

Allah's Apostle sent some men from the Ansar to ((kill) Abu Rafi, the Jew, and appointed Abdullah bin Atik as their leader. Abu Rafi used to hurt Allah's Apostle and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi!' Abu Rafi said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi,' So I (along with my companions proceeded and) went to the Prophet and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

Volume 5, Book 59, Number 372:

Narrated Al-Bara:

Allah's Apostle sent Abdullah bin 'Atik and Abdullah bin Utba with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different

tone of my voice, 'What is wrong with you, O Abu Rafi?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news."

Volume 5, Book 59, Number 393:

Narrated Anas:

When it was the day of Uhud, the people left the Prophet while Abu Talha was in front of the Prophet shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

Volume 5, Book 59, Number 514:

Narrated Sahl bin Sad As Saidi:

Allah's Apostle (and his army) encountered the pagans and the two armies.,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allah's Apostle said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Apostle and said, "I testify that you are the Apostle of Allah." The Prophet said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Apostle then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 518:

Narrated Sahl:

During one of his Ghazawat, the Prophet encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet and said, "I testify that you are Apostle of Allah." The Prophet said, "What is this?" The man told him the whole story. The Prophet said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 553:

Narrated Al-Bara:

When the Prophet went out for the Umra in the month of Dhal-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Mohammed, Apostle of Allah has concluded."

The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Mohammed, the son of Abdullah." Then he said to Ali, "Erase (the name of) 'Apostle of Allah'." Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Apostle took the writing sheet...and he did not know a better writing..and he wrote or got it the following written! "This is the peace treaty which Mohammed, the son of Abdullah, has concluded: "Mohammed should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him."

(In the next year) when the Prophet entered Mecca and the allowed period of stay elapsed, the infidels came to Ali and said "Tell your companion (Mohammed) to go out, as the allowed period of his stay has finished." So the Prophet departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) Ali, Zaid and Ja'far quarreled about her. Ali said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to Ali, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." Ali said to the Prophet "Won't you marry the daughter of Hamza?" The Prophet said, "She is the daughter of my foster brother."

Translation of Sahih Bukhari, Book 60:

Prophetic Commentary on the Koran (Tafseer of the Prophet (pbuh))

Volume 9, Book 83, Number 37:

Narrated Abu Qilaba:

Once Umar bin Abdul Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Apostle never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Apostle cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allah's Apostle and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit

them, so they became sick and complained about that to Allah's Apostle. He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Apostle and took away all the camels. This news reached Allah's Apostle , so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft."

Then 'Anbasa bin Said said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Apostle. The narrator added: Some Ansari people came to the Prophet and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Apostle and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Apostle went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance."

Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

Volume 9, Book 88, Number 207:

Narrated Abu Al-Aswad:

An army unit was being recruited from the people of Medina and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Apostle (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:--

'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4.97)

Volume 4, Book 52, Number 157:

Narrated Abu Umama:

Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 52, Number 89:

Narrated Al-Bara:

The Prophet went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

Volume 4, Book 52, Number 199:

Narrated Ka'b bin Malik:

The Prophet set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

Volume 4, Book 52, Number 221:

Narrated Ibn Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Apostle and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al-Asfar is afraid of him.' "

Volume 4, Book 52, Number 278:

Narrated Salama:

I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of Abdur-Rahman bin Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabaha-h ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet met me, I said, "O Allah's Apostle Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet said, "O son of Al-Akwa, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

Volume 4, Book 52, Number 303:

Narrated Ibn Umar:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

Volume 4, Book 55, Number 630:

Narrated Abdullah bin Amr bin Al-As:

The Prophet said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

Volume 5, Book 59, Number 287:

Narrated Kab bin Malik:

I never failed to join Allah's Apostle in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Apostle had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention) .

Volume 5, Book 59, Number 320:

Narrated Usaid:

On the day of Badr, Allah's Apostle said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

Volume 5, Book 59, Number 365:

Narrated Ibn Umar:

Allah's Apostle had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al-Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5)

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 5, Book 59, Number 416:

Narrated Anas bin Malik:

(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Apostle to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet, he said Al-Qunut for one month in the morning prayer, invoking evil upon some of the Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Koran revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Volume 5, Book 59, Number 452:

Narrated Sahl bin Abi Hathma:

(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second Rak'a with them. So he completes his two-Rak'at and then the second batch bows and prostrates two prostrations (i.e. complete their second Rak'a and thus all complete their prayer)

Volume 5, Book 59, Number 455:

Narrated Ibn Umar:

I took part in a Ghazwa towards Najd along with Allah's Apostle and we clashed with the enemy, and we lined up for them.

Volume 5, Book 59, Number 456:

Narrated Abdullah bin Umar:

Allah's Apostle led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second Rak'a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one Rak'a.

Volume 6, Book 60, Number 59:

Narrated Nafi':

Whenever Abdullah bin Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one Rak'a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one Rak'a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a Rak'a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two Rakat, finishes his prayer. Then each member of the two groups offer the second Rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two Rakat. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi added: I do not think that Abdullah bin Umar narrated this except from Allah's Apostle (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer.")

Volume 8, Book 76, Number 489:

Narrated Abu Musa:

Allah's Apostle said. "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

Volume 9, Book 92, Number 378:

Narrated Said bin Al-Musaiyab:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Abu Huraira said that Allah's Apostle said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Apostle has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

Volume 9, Book 92, Number 387:

Narrated Abu Musa:

The Prophet said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows what I have brought (the Koran and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

Volume 3, Book 29, Number 47:

Narrated Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet was informed that an enemy wanted to attack him, so the Prophet proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet so I went in search of the Prophet and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet and said, 'O Allah's Apostle! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Apostle! I hunted an onager and some of its meat is with me. The Prophet told the people to eat it though all of them were in the state of Ihram."

Volume 3, Book 29, Number 48:

Narrated Abdullah bin Abu Qatada:

That his father said "We proceeded with the Prophet in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Apostle lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Apostle. The man replied that he had left the Prophet at a place called Ta'hun and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Apostle till I reached him and said, "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Apostle! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Apostle told his companions to eat the meat although all of them were in a state of Ihram."

Volume 4, Book 52, Number 86:

Narrated Salim Abu-An-Nadr:

Abdullah bin Abi Aufa wrote and I read what he wrote that Allah's Apostle said, "When you face them (i.e. your enemy) then be patient."

Volume 4, Book 52, Number 198:

Narrated Ka'b bin Malik:

Whenever Allah's Apostle intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Apostle carried out in very hot

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet informed them of the destination he was heading for (Ka'b bin Malik used to say, "Scarcely did Allah's Apostle set out for a journey on a day other than Thursday.")

Volume 4, Book 52, Number 220:

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

Volume 9, Book 90, Number 343:

Narrated Abdullah bin Abi Aufa:

Allah's Apostle said, "Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil)." (See Hadith No. 266, Vol. 4)

Volume 3, Book 27, Number 23:

Narrated Abdullah bin Umar:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non-believers)."

Volume 3, Book 34, Number 310:

Narrated Jabir bin Abdullah:

I was with the Prophet in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Apostle. He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet purchased it for one Uqiya of gold. Allah's Apostle reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two Rakat." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet said to me, "Take your camel as well as its price."

Volume 3, Book 36, Number 466:

Narrated Ya'la bin Umayya:

I fought in Jaish-al-Usra (Ghazwa of Tabuk) along with the Prophet and in my opinion that was the best of my deeds. Then I had an employee, who quarrelled with someone and one of them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet (with a complaint) but the Prophet cancelled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it (as does a stallion camel)?"

Narrated Ibn Juraij from Abdullah bin Abu Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abu Bakr judged that he had no right for compensation (for the broken tooth).

Volume 3, Book 46, Number 718:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Ibn Muhairiz:

I saw Abu Said and asked him about coitus interruptus. Abu Said said, "We went with Allah's Apostle, in the Ghazwa of Barli Al-Mustaliq and we captured some of the Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Apostle (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."

Volume 4, Book 52, Number 91:

Narrated Anas:

We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below) .

Volume 4, Book 52, Number 92:

Narrated Anas:

While the Prophet was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse. "

Volume 4, Book 52, Number 197:

Narrated Ka'b bin Malik:

Whenever Allah's Apostle intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination .

Volume 4, Book 52, Number 238:

Narrated Abdullah bin Umar:

Whenever the Prophet returned from the Hajj or the Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

Volume 4, Book 52, Number 250:

Narrated Ibn Abbas:

That he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

Volume 4, Book 52, Number 295:

Narrated Ibn Abbas:

A man came to the Prophet and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Apostle said, "Go back and perform Hajj with your wife."

Volume 4, Book 53, Number 385:

Narrated Amr bin Auf Al-Ansari:

(who was an ally of Bam Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of) Badr): Allah's Apostle sent Abu Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Apostle had established peace with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their governor. When Abu Ubaida came from Bahrain with the money, the Ansar heard of Abu Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Apostle led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. Ubaida has brought something?" They said, "Yes, O Allah's Apostle! He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

Volume 4, Book 53, Number 387:

Narrated Abu Humaid As-Saidi:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

We accompanied the Prophet in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country.

Volume 4, Book 55, Number 561:

Narrated Ibn Umar:

When Allah's Apostle landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet ordered them to throw away the dough and pour out the water.

Volume 4, Book 56, Number 720:

Narrated Jabir:

We were in the company of the Prophet in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ans-ari got so angry that both of them called their people. The Ansari said, "Help, O Ansar!" And the emigrant said "Help, O emigrants!" The Prophet came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance? "Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the meaner," Upon that Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. Abdullah bin Ubai bin Salul) ?" The Prophet said, "(No), lest the people should say that Mohammed used to kill his companions."

Volume 4, Book 56, Number 756:

Narrated Abdullah bin Ka'b:

I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

Volume 5, Book 59, Number 285:

Narrated Abu Ishaq:

Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-Ashira or Al-Ashiru."

Volume 5, Book 59, Number 290:

Narrated Ibn Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

Volume 5, Book 59, Number 433:

Narrated Ibn Umar:

The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

Volume 5, Book 59, Number 442:

Narrated Abdullah:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or Umra, he used to start (saying), "Allahu-Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels) ."

Volume 5, Book 59, Number 450:

Narrated Abu Burda:

Abu Musa said, "We went out in the company of the Prophet for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riq'a as we wrapped our feet with rags." When Abu-

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his.

Volume 5, Book 59, Number 457:

Narrated Sinan and Abu Salama:

Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Apostle .

Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'"

Volume 5, Book 59, Number 460:

Narrated Jabir bin Abdullah:

We took part in the Ghazwa of Najd along with Allah's Apostle and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Apostle called us and we came and found a bedouin sitting in front of him. The Prophet said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Apostle did not punish him.

Volume 5, Book 59, Number 461:

Narrated Jabir bin Abdullah Al-Ansari:

I saw the Prophet offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar.

Volume 5, Book 59, Number 534:

Narrated Al-Bara:

We took part in a Ghazwa with the Prophet (same as Hadith No. 533).

Volume 7, Book 62, Number 172:

Narrated Jabir:

I was with Allah's Apostle in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Apostle . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet added in this Hadith: "(Seek to beget) children! Children, O Jabir!")

Volume 7, Book 62, Number 174:

Narrated Jabir bin Abdullah:

We were with the Prophet in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allah's Apostle . I said, "O Allah's Apostle! I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?" When we reached (near Medina) and were going to enter it, the Prophet said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 75, Number 394:

Narrated Ibn Umar:

Whenever Allah's Apostle returned from a Ghazwa or Hajj or Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara Abdahu wa hazama-l-ahzaba wahdahu."

Volume 9, Book 83, Number 31:

Narrated Ya'la:

I went out in one of the Ghazwa and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet cancelled the case.

Volume 3, Book 30, Number 96:

Narrated Abu Humaid:

We came with the Prophet from Tabuk, and when we reached near Medina, the Prophet said, "This is Tabah."

Volume 4, Book 52, Number 135:

Narrated Abu Musa:

Abu Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet and told him about it. He said, "O Allah! Forgive Ubaid Abu Amir."

Volume 4, Book 52, Number 151:

Narrated Anas bin Malik:

Abu Talha and the Prophet used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet would look at the target of his arrows.

Volume 4, Book 52, Number 154:

Narrated Ali:

I never saw the Prophet saying, "Let my parents sacrifice their lives for you," to any man after Sad. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

Volume 5, Book 57, Number 70:

Narrated Qais bin Abi Hazim:

I saw Talha's paralyzed hand with which he had protected the Prophet (from an arrow) .

Volume 5, Book 59, Number 385:

Narrated Sad bin Abi Waqqas:

The Prophet took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you."

Volume 5, Book 59, Number 389:

Narrated Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sad bin Malik. I heard him saying on the day of Uhud, "O Sad throw (arrows)! Let my father and mother be sacrificed for you !"

Volume 5, Book 59, Number 507:

Narrated Salama bin Al-Akwa:

Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Apostle used to graze at a place called Dhi-Qarad. A slave of Abdur-Rahman bin Auf met me (on the way) and said, "The she-camels of Allah's Apostle had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa, and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa! You have over-powered them, so forgive them." Then we all came back and Allah's Apostle seated me behind him on his she-camel till we entered Medina.

Volume 4, Book 52, Number 258:

Narrated Ibn Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

During some of the Ghazawat of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children.

Volume 4, Book 52, Number 270:

Narrated Jabir bin Abdullah:

The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Mohammed bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Mohammed bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Mohammed said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Mohammed bin Maslama went on talking to him in this way till he got the chance to kill him.

Volume 4, Book 52, Number 271:

Narrated Jabir:

The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Mohammed bin Maslama replied, "Do you like me to kill him?" The Prophet replied in the affirmative. Mohammed bin Maslama said, "Then allow me to say what I like." The Prophet replied, "I do (i.e. allow you)."

Volume 4, Book 52, Number 280:

Narrated Abu Sa'Id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Volume 4, Book 56, Number 725:

Narrated Abu Jamra:

Ibn Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet), nor did I like to ask anyone about him. I kept on drinking Zam zam water and staying in the Mosque. Then Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Allah, Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels),' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that None has the right to be worshipped except Allah, and I (also) testify that Mohammed is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim)!' They got up and beat me nearly to death. Al Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although

your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam."

Volume 5, Book 58, Number 160:

Narrated Jarir bin Abdullah:

Allah's Apostle has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile. (In another narration) Jarir bin Abdullah narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Apostle said to me, "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

Volume 5, Book 59, Number 310:

Narrated Abdur-Rahman bin Auf:

"I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr, and Bilal said, "Woe to me if Umaiya remains safe (i.e. alive) . "

Volume 5, Book 59, Number 316:

Narrated Hisham's father:

It was mentioned before Aisha that Ibn Umar attributed the following statement to the Prophet "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, Aisha said, "But Allah's Apostle said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Apostle when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Volume 5, Book 59, Number 369:

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Mohammed bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Mohammed bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab). "The Prophet said, "You may say it." Then Mohammed bin Maslama went to Kab and said, "That man (i.e. Mohammed demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allah, you will get tired of him!" Mohammed bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Mohammed bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Mohammed bin Maslama and his companion promised Kab that Mohammed would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Mohammed bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka'b said. "They are none but my brother Mohammed bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Mohammed bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Mohammed bin Maslama went in

together with two men, and sail to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Mohammed bin Maslama said, "I have never smelt a better scent than this. Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Mohammed bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Mohammed smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Mohammed got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

Volume 5, Book 59, Number 370:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of persons to Abu Rafi. Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Volume 5, Book 59, Number 414:

Narrated Abdul Aziz:

Anas said, "The Prophet sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

Volume 5, Book 59, Number 417:

Narrated Anas:

That the Prophet sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, Amir bin At-Tufail proposed three suggestions (to the Prophet) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Apostle ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihtan and Usaiya who disobeyed Allah and His Apostle

Volume 5, Book 59, Number 421:

Narrated Anas bin Malik :

The Prophet invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihtan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Koranic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

Volume 5, Book 59, Number 447:

Narrated Abu Said Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Sad bin Mu'adh. So the Prophet sent for Sad, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet said (to Sad). "These (i.e. Banu Quraiza) have agreed to accept your verdict." Sad said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."

Volume 8, Book 74, Number 278:

Narrated Abu Said:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet sent for him (Sa'd) and he came. The Prophet said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet and the Prophet said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Volume 2, Book 26, Number 714:

Narrated Hafsa:

(On Id) We used to forbid our virgins to go out (for Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Apostle who participated in twelve Ghazawats along with Allah's Apostle and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Apostle, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Apostle without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Apostle saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at Arafat and at such and such places?"

Volume 3, Book 29, Number 87:

Narrated Qaza'a, the slave of Ziyad: Abu Said who participated in twelve Ghazawat with the Prophet said, "I heard four things from Allah's Apostle (or I narrate them from the Prophet) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey.
2. No fasting is permissible on two days of Id-al-Fitr, and Id-al-Adha.
3. No prayer (may be offered) after two prayers: after the Asr prayer till the sun set and after the morning prayer till the sun rises.
4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem)."

Volume 3, Book 31, Number 215:

Narrated Abu Said Al-Khudri:

(who fought in twelve Ghazawat in the company of the Prophet). I heard four things from the Prophet and they won my admiration. He said;

1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram;
2. "No fasting is permissible on the two days of Id-ul-Fitr and Id-ul-Adha;
3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the Asr prayer till the sun sets;
4. "One should travel only for visiting three Masajid (Mosques): Masjid-ul-Haram (Mecca), Masjid-ul-Aqsa (Jerusalem), and this (my) Mosque (at Medina)."

Volume 3, Book 41, Number 570:

Narrated Jabir bin Abdullah:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

While I was in the company of the Prophet in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price.

Volume 4, Book 52, Number 257:

Narrated Abdullah:

During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

Volume 7, Book 67, Number 403:

Narrated Ibn Abi Aufa:

We participated with the Prophet in six or seven Ghazawat, and we used to eat locusts with him.

SUPPLEMENT 5: ALL VERSES ON: LOW STATUS OF WOMEN IN THE KORAN

Koran: 152,419

This : 8592 words

5.6%

102 verses

4:34 Allah has made men superior to women because men spend their wealth to support them. Therefore, virtuous women are obedient, and they are to guard their unseen parts as Allah has guarded them. As for women whom you fear will rebel, admonish them first, and then send them to a separate bed, and then beat them. But if they are obedient after that, then do nothing further; surely Allah is exalted and great!

78:31 But the Allah-fearing will be fulfilled with enclosed Gardens and vineyards and voluptuous women of equal age [houris] and a full cup [of wine that produces no hangover]. No vain or false talk will be heard there. A reward from your Lord and a fitting gift!

3:13 Tempting is the lure of women and children, of stored up treasures of gold and silver, of well-bred horses, cattle and farmland. These are the pleasures of this world, but a more excellent home is found with Allah. Say: Should I tell you about things better than these, prepared for those who fear Allah? They will live forever in Gardens underneath which rivers flow with spouses of perfect purity, for Allah shows grace to his servants.

33:32 Wives of the Messenger! You are not like any other women. If you fear Allah, then do not be too lax in your speech for fear that lecherous-hearted men will lust after you. Stay in your homes and do not go out in public dressed in your fine clothes as they did in the time of ignorance [all non-Islamic history, civilisation and customs are of the time of ignorance], but pray regularly, pay the poor tax and obey Allah and His Messenger. It is Allah's desire to remove all that is unclean from you, People of His House, and to make you pure. And remember what is said to you in your homes of Allah's revelations and wisdom, for surely Allah knows all mysteries and is aware of all.

33:55 There is no blame on the Messenger's wives if they speak unveiled with their fathers, sons, brothers, nephews on either their brother's or sister's side, their women, or their slave-girls. Women! Fear Allah, for Allah witnesses all things.

60:10 Oh, believers, when believing women come to you as refugees, test them. Allah best knows their faith, but if you know them for believers, do not send them back to the unbeliever. They are not lawful wives for them, nor are the unbelievers lawful husbands for these women. Give the unbelievers back what they have spent for their dowers. It will not be a crime for you to marry them, provided you give them their dowers. Do not retain any right in the unbelieving women. Demand back what you have spent for their dowers, and let the unbelievers demand back what they have spent for their wives. This is the law of Allah, which He ordains among you. Allah is knowing and wise.

65:4 If you have doubt about your wives who have ceased to menstruate, the prescribed waiting period is three months. This length of time is also prescribed for young girls [wives] who have not yet menstruated. As for women who are pregnant, they must wait until they have given birth. Allah will make His command easy for those who fear Him. This is Allah's command which He has sent down to you. Whoever fears Allah will be forgiven of his sins and He will increase his reward.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

4:22 And do not marry the women your fathers have married, though in the past it was allowed, for this is an evil act, shameful and abominable. Forbidden to you for marriage are your mothers, daughters, sisters, your parents' sisters, nieces on both your brother's and sister's side, foster-mothers, foster-sisters, mothers-in-law, step-daughters in your care who were born to women you have slept with, (but if you have not slept with their mothers, it is not wrong to marry them), and your biological sons' wives. You are also forbidden to marry two sisters at the same time, with the exception of those whom you have already married [married before the Koran]. Truly Allah is forgiving and merciful! Also forbidden to you are married women unless they are your slaves. This is the command of Allah. Other than those mentioned, all other women are lawful to you to court with your wealth and with honourable intentions, not with lust. And give those you have slept with a dowry, as it is your duty. But after you have fulfilled your duty, it is not an offense to make additional agreements among you. Truly Allah is knowing and wise!

33:50 Messenger! We allow you your wives whose dowries you have paid, and the slave-girls Allah has granted you as spoils of war, and the daughters of your paternal and maternal uncles and aunts who fled with you to Medina, and any believing woman who gives herself to the Messenger, if the Messenger wishes to marry her. This is a privilege for you only, not for any other believer. We know what We have commanded the believers concerning wives and slave-girls. We give you this privilege so you will be free from blame. Allah is forgiving and merciful!

33:36 And it is not the place of a believer, either man or woman, to have a choice in his or her affairs when Allah and His Messenger have decided on a matter. Those who disobey Allah and His Messenger are clearly on the wrong path. And remember when you said to your adopted son [Zaid], the one who had received Allah's favor [converted to Islam], "Keep your wife to yourself and fear Allah," and you hid in your heart what Allah was to reveal, and you feared men [what people would say if he married his daughter-in-law], when it would have been right that you should fear Allah. And when Zaid divorced his wife, We gave her to you as your wife, so it would not be a sin for believers to marry the wives of their adopted sons, after they have divorced them. And Allah's will must be carried out.

4:12 Half of what your wife leaves will be yours if she has no children, but if she has children, then a fourth of what she leaves will be yours, after paying inheritances and debts. And your wives will inherit a fourth of what you leave if you have no children, but if you have children, then they will receive an eighth of what you leave, after paying inheritances and debts. And if a man or a woman does not have either parents or children, and he or she has a sibling, each of them will inherit a sixth. If there are more than two siblings, then they will have a share in a third after payment of inheritances and debts, without incurring losses to anyone. This is a commandment from Allah; Allah is knowing and gracious!

70:22 Not the devout, who pray constantly and whose wealth has a fixed portion set aside for beggars and the destitute, and those who believe in the Judgment Day, and those who fear their Lord's punishment—because no one is safe from their Lord's punishment—and who control their sexual desires (except with their wives or slave-girls, with them there is no blame; but whoever indulges their lust beyond this are transgressors), and who keep their trusts and promises, and who tell the truth, and who are attentive to their prayers. These will live with honours in Gardens.

33:52 It will be unlawful for you to marry more wives after this or to exchange them for other wives, even though you are attracted by their beauty, except slave-girls you own. [Mohammed had nine wives and several slave-girls.] And Allah watches over all things.

66:3 When the Messenger confided a fact to one of his wives, and when she divulged it, [Hafsa had told Aisha (Mohammed's favorite wife) about Mary and the harem became embroiled in jealousy.] Allah informed Mohammed of this, and he told her [Hafsa] part of it and withheld part. When Mohammed told her of it, she said, "Who told you this?" He said, "He who is knowing and wise told me."

2:229 You may divorce your wives twice; afterwards, you must retain them with honour or release them in kindness. It is not lawful for you to take back any of the gifts you have given her unless both fear they may be unable to keep the limits set by Allah. In such a case it is not a sin for either if the wife ransoms herself. These are the limits set up by Allah, so do not exceed them, and whoever exceeds them are evil-doers.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

4:128 And if a wife fears cruelty or desertion from her husband, then they are not to blame for coming to a mutual agreement between themselves, for peace is best, although people are often prone to greed. But if you do good and fear Allah, Allah knows all that you do. As hard as you try to treat all your wives equally, you cannot. Do not abandon one of them altogether, so as to leave her hanging in suspense. If you come to a mutual agreement and fear Allah, then truly Allah is forgiving and merciful. But if they separate, Allah will provide for the both of them from His abundance; Allah is vast and wise.

25:70 Allah is forgiving and merciful, and whoever repents and does good has truly turned to Allah with an acceptable and true conversion. The believers do not bear false witness and pass by frivolity with dignity. They, when reminded of their Lord's revelations, do not act like they are deaf and blind. They say, "Lord, make our wives and children the apples of our eyes, and make us examples for those who fear you." The believers will be rewarded with the highest places in Paradise because of their steadfast patience. They will be greeted there with greetings and salutations, and they will live there forever. What a happy abode and resting place!

36:52 They will say, "Oh, woe to us! Who has raised us from our sleep? This is what the gracious Allah promised. The messengers told us the truth." It will only be a single blast, and they will be immediately brought before Us. On that day, no soul will be wronged in the least, and everyone will get what they deserve. Surely on that day, the dwellers of Paradise will be busy with their joys. They and their wives will recline on thrones in pleasant shade. Every fruit will be there for their enjoyment, and they will have everything they ask for. "Peace!" A word of salutation from the most merciful Lord.

43:68 My servants, there is no fear for you that day, nor will you grieve, because you have believed in Our signs and surrendered your will to Allah. You and your wives shall enter the Garden rejoicing. Trays and goblets of gold will be passed around to them, and they will have everything they desire. They will dwell there forever. This is the Garden that will be given you because of your good deeds in life. There is an abundance of fruit there for you to enjoy.

26:160 The people of Lot rejected the messengers. Their brother Lot said to them, "Will you not fear Allah? I am a faithful messenger worthy of all trust. Fear Allah and obey me. I ask for no reward. My reward comes only from the Lord of the worlds. What? Of all the creatures of the world, will you have sexual relations with men? Will you ignore your wives whom Allah has created for you? You people exceed all limits!"

23:1 The successful ones will be the believers who are humble in their prayers who avoid vain conversation, who contribute to the needy, and who abstain from sex (except with their wives or slaves [slaves are bought or taken in battle], in which case they are free from blame, but those who exceed these limits are sinners). Those who honour their promises and contracts and who pay strict attention to their prayers will inherit Paradise. They will dwell there forever.

40:7 Those who bear the throne and those who encircle it sing the praise of their Lord, believe in Him, and implore forgiveness for the believers. Oh, our Lord, your reach is over all things in mercy and knowledge. Forgive those who turn to you and follow your path. Save them from the pains of Hell. Oh, our Lord, bring them into the Gardens that you have promised them and their fathers, wives, and children who do right, for you are the all-mighty and the all-wise.

6:136 They set apart a portion of the fruits and cattle for Allah, Who created all things, and say, "This for Allah," so they assert," and this for our other gods, whom we revere along with Him." [The Arabs set aside part of their crops for their chief god, the moon god, Allah. They set aside another part of their crops for the lesser gods.] The lesser god's shares do not reach Allah, but Allah's share reaches the lesser gods. This is evil. They have made it seem fair to kill their children in order to lead them to their own destruction and cause confusion in their religion. But if Allah had willed against it, they would not have done this. Therefore, leave them alone with their devices. They also say there are cattle and crops that are forbidden asserting that We have said that none may taste them but whom We choose. And they say there are cattle that should be exempt from labor and cattle over which they should not pronounce the name of Allah. All is a lie against Him, and He will reward them for their inventions. They say that which is in the wombs of these cattle is allowed to our males and forbidden to our wives, but if it is still-born, then both partake of it. Allah will reward them for their false attribution of this law to Him. He is wise and aware. They are lost who, in their ignorance, have slain

their children and have forbidden food, which Allah has given them, devising a lie against Allah. Now have they erred, and they were not following the right course.

6:136 They set apart a portion of the fruits and cattle for Allah, Who created all things, and say, "This for Allah," so they assert," and this for our other gods, whom we revere along with Him." [The Arabs set aside part of their crops for their chief god, the moon god, Allah. They set aside another part of their crops for the lesser gods.] The lesser god's shares do not reach Allah, but Allah's share reaches the lesser gods. This is evil. They have made it seem fair to kill their children in order to lead them to their own destruction and cause confusion in their religion. But if Allah had willed against it, they would not have done this. Therefore, leave them alone with their devices. They also say there are cattle and crops that are forbidden asserting that We have said that none may taste them but whom We choose. And they say there are cattle that should be exempt from labor and cattle over which they should not pronounce the name of Allah. All is a lie against Him, and He will reward them for their inventions. They say that which is in the wombs of these cattle is allowed to our males and forbidden to our wives, but if it is still-born, then both partake of it. Allah will reward them for their false attribution of this law to Him. He is wise and aware. They are lost who, in their ignorance, have slain their children and have forbidden food, which Allah has given them, devising a lie against Allah. Now have they erred, and they were not following the right course.

12:7 Surely in Joseph and his brothers are signs for the seekers of truth. [Jacob had twelve sons out of two wives and two slaves. Rachel was the mother of Joseph and Benjamin.] They [the other ten brothers] said, "Joseph and his brother [Benjamin] are better loved by our Father than we, but we are more in number. Our father is wrong. Let us kill Joseph or drive him to some other land so that your father's favor will be for you alone. After that you can live as upright persons."

13:38 Messengers were sent before you and were given wives and children, but none of them was able to perform a miracle without the permission of Allah. For every time period there is a Book revealed. Allah will destroy and build up what He pleases for He is the source of revelation.

16:72 Allah has given you wives from among your own people and sons and grandsons from your wives. He has given you many good things. Do they believe in lies and deny the grace of Allah? The others they worship besides Allah do not have the ability to provide anything in the heavens and the earth and have no power at all. Do not make likenesses of what you think Allah looks like. Allah knows and you do not.

3:59 This is the truth from your Lord, so do not doubt it. If anyone one argues with you about him after they have received the knowledge say, "Come, let us call together our sons and your sons, our wives and your wives, and ourselves and yourselves. Then we will humbly pray and ask for Allah's curse to come down upon all the liars." [A method of resolving religious disputes was for each party to call down the curses of their god upon the other party.] This is an entirely true account. There is no god except Allah, and truly Allah is mighty and wise. But if they reject you, surely Allah knows those who cause corruption.

33:6 The Messenger is more closely related to the believers than they are to themselves, and his wives are like their mothers. Allah decrees that those who are related by blood are closer to each other than other believers, and are closer than those who have fled their country [left Mecca to come to Medina] for Islam, but showing kindness to fellow believers is decreed by Allah.

2:102 They followed what the evil ones read against the kingdom of Solomon. It was not Solomon who was an unbeliever, but the evil ones teaching people sorcery and that which was revealed in Babylon to the angels Harut and Marut [The angels Harut and Marut were sent down from heaven to be tempted. They sinned and will be punished on Judgment Day. Until then they teach magic]. But neither of them instructed the people without first saying, "Truly we are only sent to tempt you; therefore, do not become disbelievers." And from the two angels they learned how to create animosity between husbands and wives, although they cannot cause harm unless it is Allah's will, and they learned what would harm them and what did not benefit them. And surely they know that those who bought into the sorcery would have no part in the life to come! And the price for which they sold their souls was vile; if they had only known! If they had kept their faith and guarded against evil, their reward from Allah would certainly have been better, if they had only realised!

64:14 Believers! You certainly have enemies among your wives and children, so beware of them! If you forgive and bear with them, then Allah too will be forgiving and merciful. Your riches and your children are only a source of temptation! But with Allah is the great reward! Therefore, keep your

duty to Allah and fear Him with all your might. Listen, obey, and give to charity for the benefit of your soul. Those who keep themselves from greediness will truly prosper. If you give to Allah a generous loan, He will pay you back twice and forgive you for Allah is gracious and long-suffering.

33:28 Messenger! Say to your wives, "If you desire a life of this world and all its glittering adornment, then come. [All of the money from the spoils of war was spent on support of the Muslims and jihad. Mohammed's wives complained about the lack of household money.] I will provide for you and release you with honour. If, however, you seek Allah and His Messenger and the world to come, then know that Allah has prepared a great reward for those of you who do good works.

33:30 Wives of the Messenger! If any of you are proven guilty of public indecency, then you will be doubly punished; that is easy for Allah. But those of you who obey Allah and His Messenger and do good works will be doubly rewarded. We have prepared honourable provisions for you.

66:1 Why, Oh, Messenger, do you forbid yourself that which Allah has made lawful to you? Do you seek to please your wives? [Mohammed was fond of a Coptic (Egyptian Christian) slave named Mary. Hafsa found Mohammed in her room with Mary, a violation of Hafsa's domain. He told a jealous Hafsa that he would stop relations with Mary and then did not. But Hafsa was supposed to be quiet about this matter.] Allah is lenient and merciful. Allah has allowed you release from your oaths, and Allah is your master. He is knowing and wise.

66:4 "If you both [Hafsa and Aisha] turn in repentance to Allah, your hearts are already inclined to this, but if you conspire against the Messenger, then know that Allah is his protector, and Gabriel, and every just man among the faithful, and the angels are his helpers besides. Perhaps, if he [Mohammed] divorced you all, Allah would give him better wives than you—Muslims, believers, submissive, devout, penitent, obedient, observant of fasting, widows, and virgins."

33:4 Allah has not given any man two hearts for one body, nor has He made your wives whom you divorce to be like your mothers, nor has He made your adopted sons like your real sons. [Previous to this verse, an Arab's adopted children were treated as blood children. This verse relates to verse 37 of this sura.] These are only words you speak with your mouths, but Allah speaks the truth and guides to the right path. Name your adopted sons after their real fathers; this is more just in Allah's sight. But if you do not know their fathers' names, call them your brothers in the faith and your friends. There will be no blame on you if you sin unintentionally, but that which you intend in your heart will be held against you. Allah is forgiving and merciful.

60:11 If any of your wives desert from you to the unbelievers and, likewise, if their wives desert them for you, take any dowry, then give to those whose wives have fled away what they have spent for their dowers. Fear Allah in whom you believe.

33:53 Believers! Do not enter the Messenger's house early for a meal unless you are given permission. When you are invited, enter, and when you have finished your meal, leave. Do not remain there hoping to start a conversation, for this would annoy the Messenger, and he would be ashamed to send you home, but Allah is not ashamed to tell you the truth. And if you should speak to his wives, do so behind a curtain. This will be purer for both their hearts and yours. And you should not cause Allah's Messenger any trouble nor ever marry any of his widows, for this would be a grievous sin in Allah's sight. Whether you do a thing in the open or in secret, truly Allah knows all things.

58:2 Those who divorce their wives by saying, "Be to me as my mother's back," should know that they are not. The only ones who are their mothers are those who gave birth to them. Their words are certainly hateful and untrue, but surely Allah is forgiving and merciful. Those who divorce their wives in this manner, and afterwards recant their words, must free one of their slaves as a penalty before they can touch one another again. You are commanded to do this. Allah is aware of all you do. And as for those who do not have a slave to free, they must fast for two consecutive months before they can touch each other. Those who are unable to fast must feed sixty poor people. This is commanded so that you may show your faith in Allah and His Messenger. These are the limits set by Allah, and dreadful punishment awaits the unbelievers.

65:6 Keep your divorced wives in your home according to your means, and do not injure them so as to make life unbearable for them. If they are pregnant, keep them until they give birth. After that, if they breast-feed their children, pay them and seek mutual guidance together. But if you cannot agree, hire a wet-nurse for the child.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

2:226 Those who abandon their wives on oath must wait four months. If they decide to return, Allah is forgiving and merciful. If, however, they decide to divorce them, remember that Allah hears and knows all.

4:19 Believers! It is not allowed for you to inherit the wives of your deceased family members against their will, or to prevent the wives from re-marrying in order to take away part of the dowry you have given them unless they are guilty of flagrant indecency. Treat them kindly for if you hate them, it may be that you hate that in which Allah has placed abundant goodness.

33:59 Messenger! Command your wives and daughters and the wives of the believers to not let their veils fall down. Therefore, they will be recognized and not be assaulted. Allah is forgiving and merciful!

12:28 So when his lord saw his shirt torn behind, he said, "This is a device of you women. Your devices are great, "Joseph, leave this affair. Wife, ask pardon for your crime, for you have sinned."

12:30 The women in the city said, "The wife of the Prince is trying to seduce her servant. He has inspired her with his love, but we clearly see she is going astray." And when she heard of their spiteful talk, she sent for them and prepared a banquet for them and gave each one of them a knife. She said, "Joseph, show yourself." When they saw him, they were amazed and cut their hands and said, "Allah keep us. This is no man. This is a noble angel." She said, "This is the man about whom you blamed me. I tried to seduce him from his true self, but he stood firm. Now, if he does not obey my command, he will surely be cast into prison and become one of the despised."

12:50 The King said, "Bring him to me." And when the messenger returned, Joseph said, "Go back to your lord, and ask him what is the case of the women who cut their hands, for my lord well knows the snare they laid."

12:51 The King sent for the women and asked, "What happened when you tried to seduce Joseph?" They said, "Allah keep us. We do not know any evil against him." The wife said, "Now the truth appears. It was I who tried to seduce him. He is most surely one of the truthful ones."

28:23 When he arrived at the water of Midian, he found a company of men watering their flocks, and he found beside them two women keeping back their flocks. He said, "What is the matter?" They said "We cannot water our flocks until the shepherds have driven off their flocks. Our father is very old."

24:30 Tell the men who are believers that they should look away from that which tempts them and control their lustful desires. Therefore, they will be more pure. Allah is well aware of all they do. And tell the women who are believers that they should lower their eyes and guard their purity, and they should not display their beauty and adornments except that which is normally shown. They should cover their breasts with their veils and only show their adornments to their husband, father-in-law, sons, step-sons, brothers, nephews, or their female servants, eunuch slaves, and children who are innocent and do not notice a woman's nakedness. And do not let them stamp their feet so as to reveal their hidden adornments [ankle bracelets]. Believers, all of you turn to Allah and repent so that it will go well for you.

2:221 You will not marry pagan women unless they accept the faith. A slave girl who believes is better than an idolatress, although the idolatress may please you more. Do not give your daughters away in marriage to unbelievers until they believe for a slave who is a believer is better than an idolater, though the idolater may please you more. These lure you to the Fire, but Allah calls you to Paradise and forgiveness by His will. He makes His signs clear to mankind so that they may remember.

2:222 They ask you about women's menstrual cycle. Say: It is a discomfort. Therefore, keep away from them during this time and do not come near them until they are clean again. But when they are clean, you may lie with them as Allah has commanded. Allah loves those who turn to Him and seek cleanliness.

2:223 Your women* are your plowed fields: go into your fields when you like, but do some good deed beforehand and fear Allah. Keep in mind that you will meet Him. Give good news to the believers. [*Many translations use the word, wives, instead of women, but the actual Arabic is women.]

2:228 Divorced women must keep themselves from men for three menstrual periods. It is not lawful for them to hide what Allah has created in their wombs if they believe in Allah and the Last Day. If they are in that state, it is better for their husbands to take them back if they want reconciliation.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Women have rights similar to those of men in regard to justice, but men are a degree above them. Allah is mighty and wise.

2:240 If you should die and leave behind a wife, you should leave her at least enough to live a year in the home; but if she leaves on her own, you are not to blame for her lawful actions. Allah is mighty and wise. Reasonable provisions must also be made for women you divorce; this is the duty of righteous men. It is in this manner that Allah makes His signs clear to you so that you will understand.

4:2 Give orphans their property, and do not exchange your worthless things for their good ones or absorb their property to add it to your own for this is surely a great sin. If you fear that you will not be able to deal with orphan girls fairly, marry other women of your choice, two, or three, or four; but if you fear that you cannot treat them equally, then marry only one, or any of the slave-girls you have acquired. This will prevent you from being unjust.

4:4 And give the women you marry their dowries as free gifts, but if they freely give it up to you, then you are free to absorb it into your wealth. And do not entrust the feeble-minded with the land Allah has given to support them; instead, feed and clothe them with the proceeds you make from it, and speak kindly to them.

4:15 If any of your women are guilty of adultery or fornication, then bring in four of you as witnesses against them. If they admit their guilt, then shut them up in their houses until they die or until Allah makes some other way for them. If two of your men are guilty of an indecent act [homosexuality], punish both of them. If they ask for forgiveness and change their ways, then leave them alone, for Allah is forgiving and merciful!

2:282 Believers! When you contract a loan for a certain period, write it down, or to be fair, let a scribe write it down. The scribe should not refuse to write as Allah has taught him; therefore, let the scribe record what the debtor dictates being mindful of his duty to Allah and not reducing the amount he owes. If the debtor is ignorant and unable to dictate, let his guardian do so with fairness. Call two men in to witness this, but if two men cannot be found, then call one man and two women whom you see fit to be witnesses. Therefore, if either woman makes an error, the other can correct her. Witnesses must not refuse to give testimony if they are called upon to do so; therefore, do not forget to record your debts in writing, whether they are little or much, along with the date on which they were paid. This is more fair in Allah's sight, as it ensures accuracy in proof and is the best way to avoid doubt. If, however, the transaction is one that occurs on the spot, you are not to blame if it is not recorded in writing. And have witnesses when you sell, and do not let harm come to the scribe or witnesses for it will be a sin for you if this occurs. And fear Allah and Allah will give you knowledge for He has knowledge of all things*. [*The longest verse in the Koran is about contract law.]

5:5 This day, all healthful things are made lawful to you. The meats of those who have received the Scriptures [Jews] are allowed to you, as your meats are to them. It is also lawful for you to marry virtuous women who are believers and virtuous women who received the Scriptures before you did when you have given them their marriage portions and when you live with them in honour, not in fornication, and without taking them as secret lovers. Whoever denies his faith will find his work is fruitless. In the next world, he will be one of the losers.

5:6 Oh, believers, when you prepare for prayer, wash your faces, your hands up to the elbow, lightly rub your heads, and wash your feet to the ankles. If you are unclean, bathe your whole body, but if you are sick, on a journey, or if one of you comes from urinating or defecating or if you have touched women and you find no water, then take clean sand and rub your faces and your hands with it. Allah does not want to place a burden on you, but He desires to purify you, and He would complete His favor upon you that you may be grateful.

24:60 As for the unmarried women past the age of childbearing, they will not be blamed if they take off their outer garments, as long as they do not show their adornments [jewelry]. It will be better for them if they do not take them off, for Allah hears and knows all.

53:19 Do you see Al-Lat and Al-Ozza, and Manat [Arabic deities] the third idol? What? Do you have male children and Allah female children [Arabs called angels the daughters of Allah]? That is an unfair division!

53:27 Surely, the ones who give female names to the angels are the ones who do not believe in the hereafter, but of this they have no knowledge. They are following a guess, and a guess can not replace the truth.

38:21 Have you heard the story of the two disputing men who climbed the wall of David's private chamber? David was frightened when they entered his room. They said, "Do not be afraid. We have a dispute, and one of us has certainly wronged the other. Judge where the truth lies between us, and do not be unjust, but guide us to the right way. My brother has ninety-nine ewes [female sheep], and I have only one. He pressured me and said, 'Let me have her.'"

37:149 Ask them [the Meccans] whether their Lord has daughters [the Meccans said that angels were the daughters of Allah], while they have sons. Did they watch as We created the angels female? Is it not a lie of their own making when they say, "Allah has begotten children?" They are certainly liars. Would he have preferred daughters to sons? What reasons do you have for thinking that?

43:18 What? Can they say that a being, brought up among trinkets [the idols were bedecked with jewelry] and unreasonably contentious, is the child of Allah? And they say that the angels that personally serve Allah are females. Did they witness their creation? Their testimony will be recorded, and they will be questioned. And they say, "We would not have worshipped such idols if it was Allah's will." They have no knowledge of this. They only lie.

4:116 Allah will not forgive those who worship idols, but He will forgive those He pleases for all other sins. Those who worship gods other than Allah have strayed into grievous error. Rather than calling on Him, they call upon female gods, and they pray to nothing but Satan, the rebel. Allah has cursed Satan because he said, "I will tempt a number of your servants and lead them astray and will arouse vain desires in them and command them to slit the ears of the cattle [a religious ritual for sacrificial animals]. I will command them to spoil Allah's creation [tattoos, scarification, piercing, etc.]." Whoever chooses Satan as a protector rather than Allah is ruined and beyond forgiveness.

24:32 And marry those among you who are single, or an honourable male or female servant. And if they are poor, then Allah will give them riches from His own bounty. Allah is bountiful and all-knowing. And for those who cannot afford to marry, let them stay pure until Allah fulfills their needs from His bounty. In regard to your slaves who wish to buy their freedom, grant it if you see there is good in them, and give them a part of the wealth that Allah has given you. Do not force your female slaves into prostitution just to gain the wealth of this world if they wish to remain pure. Yet if they are forced to do so, then truly Allah will be merciful.

4:11 It is in this manner that Allah commands you concerning your children: A male should receive a share equal to that of two females, and if there are more than two females, they should receive two-thirds of what the deceased has left. If there is only one female, she will inherit half. The father and mother of the deceased will each receive a sixth of what is left if he has a child, but if he has no children, his parents are his heirs, and his mother should receive a third. If he has brothers, his mother will only receive a sixth, after paying his inheritances and debts. You may not know whether your parents or your children are more useful, but this is Allah's law. Allah is knowing and wise!

37:133 And truly Lot was one of those sent to warn. We saved him and his family, all except an old woman who lagged behind. Then We destroyed the others. If you ever pass their ruined city in the morning or at night, will you not understand?

26:170 So We delivered him and his entire family except one old woman who lingered behind. Then We destroyed the rest. We rained down on them a shower of brimstone. And the rain was fatal to those We had warned. Surely, there is a sign here, but most of them do not believe. Truly, your Lord, He is the mighty, the merciful!

16:92 Do not be like a woman who unravels her yarn after it is spun and strong. Do not use your oaths to deceive anyone lest one group becomes more numerous than another. Allah will test you, and on the Judgment Day, He will resolve your arguments.

33:49 Believers! If you marry a believing woman and divorce her before consummating the marriage, you do not have to wait out the prescribed term. Provide for her and dismiss her with honour.

58:1 Allah has heard the words of the woman who pleaded with you against her husband and made her complaint to Allah. [Khawlah was divorced by the old Arab custom of her husband saying, "Be to me as my mother's back."] Allah has heard both sides of the conversation, for Allah hears and sees everything.

65:1 Prophet! When you or the believers divorce a woman, divorce them at the end of the prescribed legal period. Calculate carefully the number of days and fear Allah your Lord. Do not put them out of their homes or let them leave on their own unless it is proven they have committed adultery. These

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

are the boundaries Allah has imposed, and those who overstep these boundaries wrong their own souls. You do not know if Allah will cause something to occur that will reunite the two of you.

2:230 If a husband divorces his wife for a third time, it is not lawful for him to take her back until she has married and divorced another husband. Then if they return to each other, it will not be a sin for either if they can keep within the limits set by Allah. Such are the limits set by Allah. He makes them clear for those who understand. But if you have divorced a woman and she has fulfilled the period of waiting, then either keep her honourably or let her leave with kindness. You must not keep her to do her evil or take advantage for if anyone does that, he harms his soul. Do not mock Allah's revelations, but remember the grace He has shown you and the Scriptures and the wisdom He has sent down as a warning. Fear Allah and know that Allah is all-knowing.

2:232 When you have divorced a woman and she has fulfilled the period of waiting, do not interfere with her marrying a new husband if it has been agreed between them honourably. This is commanded for everyone who has faith in Allah and the Last Day; this course of action is more virtuous and pure. Allah knows and you do not.

4:25 If any of you is not wealthy enough to marry a free, believing woman, then allow him to marry a believing slave- girl. Allah knows your faith well, and you come from one another. Marry them with their master's permission, and give them a fair dowry, given that they are chaste, honourable, and have not had lovers. If the slave you marry commits adultery after you are married, then their punishment should be half of that commanded for a free woman. This is a law for those among you who fear sinning, but it will be better for you if you abstain. Allah is forgiving and merciful!

4:176 When they ask you for guidance say: Allah directs you about your distant relatives who die with neither parents nor children. If a man dies without children, but he has a sister, she will inherit half of his estate, and if she dies without children, then he will inherit half of her estate. If a woman dies without children, then her brother will be her sole heir. If a man without children has two sisters, then they will inherit two-thirds of his estate, but if he has both brothers and sisters, the brothers will receive the same amount as two sisters. Allah directs you clearly so that you will not sin; Allah knows all things.

111:1 Let the hands of Abu Lahab [Mohammed's uncle and an opponent] die and let him die! His wealth and attainments will not help him. He will be burned in Hell, and his wife will carry the firewood, with a palm fiber rope around her neck.

15:58 They said, "We have been sent to a guilty people except Lot's family whom We will save but for his wife. We have decreed that she will be among those who lag behind."

72:1 Say: It has been revealed to me that a group of jinn listened [to Mohammed recite the Koran] and said, "Truly, we have heard a wonderful recital. It guides us to the truth. We believe in it, and we will never again worship another god. Exalted is the majesty of Our Lord! He has neither a wife nor a child. The foolish among us speak of a god that is unjust. We believed that no man or jinn would utter a lie against Allah."

11:81 The angels said, "Oh, Lot, we are the messengers of your Lord; they will not touch you. Leave with your family and friends tonight, and do not let any one of you look back, but your wife will remain behind. Whatever happens to them will happen to her. Morning is the appointed time; is the morning not near?"

7:82 But his people could only answer, "Turn them out of your city, surely they want to purify themselves." So We saved him and his family except his wife; she was of those who stayed behind. We rained rain brimstone upon them. See the end of the evildoers.

29:32 He said, "Lot is there." They said, "We know full well who is there. We will deliver him and his family, except his wife. She is one of those who will stay behind."

29:33 When our messengers came to Lot, he was troubled on account of them for he could not protect them. They said, "Do not fear nor grieve for you and your family will be saved except your wife. She will remain behind. We are going to bring down on the people of this city a vengeance from heaven for the excesses they have committed." And that will be a clear sign to men of understanding.

12:25 They both raced to the door, and she tore his shirt from behind, and they met her husband at the door. She said, "What is the punishment to him who would do evil to your wife? Prison or a painful doom?"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

66:10 Allah sets forth as an example to unbelievers the wife of Noah and the wife of Lot. They were under two of Our righteous servants yet they both deceived them, so their husbands did not help them at all against Allah. It was said to them, "Enter into the Fire with those who enter."

2:236 You will not be blamed if you divorce your wife before you consummate the marriage or receive the dowry. Provide for her according to your means, whether rich or poor; this is a duty of the righteous. If you decide to divorce her before you consummate the marriage but after you have received the dowry, then she is entitled to half the dowry unless she or the husband agrees to relinquish it. Do not forget to show kindness to one another. Allah sees all you do.

4:20 If you want to exchange one wife for another, do not take anything away from the dowry you have given her. Would you take it by slander and doing her obvious wrong? How could you take it back when you have slept with one another and entered into a firm covenant?

38:41 Do you remember Our servant Job when he cried to his Lord, "Satan has afflicted me with distress and torment." We said to him, "Stamp the ground with your foot. Here is a spring, a cool washing place, and water to drink." And We gave him back his family and doubled their number as an example of Our mercy and as a reminder for men of understanding. We said to him, "Take up in your hand a branch and strike her with it, and do not break your oath." Truly, We found him to be full of patience and constant. He was an excellent servant, because he constantly turned toward Us in repentance.

27:44 It was said to her, "Enter the palace." When she saw it, she thought it was a pool of water, and she pulled up her garment and bared her legs. Solomon said, "It is a palace paved with glass." She said, "Lord, I have sinned against my soul. I submit with Solomon to the Lord of the worlds."

12:23 The mistress of his home developed a passion for Joseph, and she shut the doors and said, "Come here." He said, "Allah keep me! Your husband has given me a good home and treated me honourably no good comes to wrongdoers." Still, she desired him, and he would have longed for her if he had not seen the signs from his Lord. So We ordered that We might turn him away from all evil and indecency for he was one of Our sincere servants.

12:26 Joseph said, "It was she who asked me to commit an evil act." One from her own family bore witness: "If his shirt is torn in front, then she speaks truth, and he is a liar. But if his shirt be torn behind, she lies and he is true."

2:233 Divorced mothers should breast-feed their children for two full years if the father wishes for the child to nurse that long. They should be cared for and clothed by the father during this time. No one should pay more than they can afford. A mother should not have to suffer for her child's sake nor should the father, and these duties are the same for the father's heir. But if it is agreed upon that the child should be weaned, they should not be blamed. If you decide to have a wet-nurse for your children, there is no blame if you pay her fairly. Fear Allah and know that Allah sees everything you do.

2:234 As for widows, they should keep apart from men for four months and ten days after their husband's death. When they have fulfilled the waiting period, there will be no blame if they choose another and act in a decent way. Allah knows all that you do. You will not be blamed for openly proposing to widows or for holding them close to your hearts; Allah knows that you will not forget them. Do not arrange a secret meeting with them, and if you do meet, treat them honourably. You should not consummate the marriage until her waiting period is over. Know that Allah knows everything you think; therefore, beware of Him and know that Allah is forgiving and merciful.

4:127 When they ask your advice regarding women say: Allah has instructed you concerning them, and His will is laid out for you in the Scriptures concerning female orphans to whom you have not given their legal due but whom you refuse to marry. In regard to helpless children, He has commanded you to deal fairly with orphans. Allah knows all the good that you do.

SUPPLEMENT 6: ALL HADITHS ON: LOW STATUS OF WOMEN, SAHIH AL-BUKHARI

296 hadiths

45,580 words

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 1, Book 2, Number 28:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

Volume 1, Book 3, Number 101:

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Volume 1, Book 4, Number 148:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Volume 1, Book 6, Number 301:

Once Allah's Apostle went out to the Musalla (to offer the prayer) o Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Volume 1, Book 6, Number 321:

Hafsa said, 'We used to forbid our young women to go out for the two Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say, 'May my father be sacrificed for him) I have heard the Prophet saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend Arafat (Hajj) and such and such (other deeds)?"

Volume 1, Book 8, Number 368:

Narrated Aisha: Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized.

Volume 1, Book 8, Number 395:

Narrated Umar (bin Al-Khattab): My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rakat of Tawaf of Ka'ba)". (2.125)

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Volume 1, Book 9, Number 474:

Narrated 'Aun bin Abi Juhaifa: I heard my father saying, "The Prophet led us, and prayed a two-Rak'at Zuh'r prayer and then a two-Rak'at Asr prayer at Al-Batha' with an 'Anza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that 'Anza)."

Volume 1, Book 9, Number 478:

Narrated 'Aun bin Abi Juhaifa: that he had heard his father saying, "Allah's Apostle came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuh'r and Asr prayers with an 'Anza planted in front of him (as a Sutra), while women and donkeys were passing beyond it."

Volume 1, Book 9, Number 486:

Narrated Aisha: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

Volume 1, Book 9, Number 490:

Narrated Aisha: The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him."

Volume 1, Book 10, Number 552:

Narrated Aisha: The believing women covered with their veiling sheets used to attend the Faj'r prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Volume 1, Book 12, Number 778:

Narrated Sahl bin Sa'd:

The people used to pray with the Prophet tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

Volume 1, Book 12, Number 824:

Narrated Ibn Umar:

The Prophet said, "If your women ask permission to go to the mosque at night, allow them."

Volume 1, Book 12, Number 826:

Narrated Aisha:

When Allah's Apostle finished the Faj'r prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

Volume 1, Book 12, Number 828:

Narrated Aisha:

Had Allah's Apostle known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Said (a sub-narrator) asked Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

Volume 1, Book 12, Number 829:

Narrated Um Salama:

Whenever Allah's Apostle completed the prayer with Taslim, the women used to get up immediately and Allah's Apostle would remain at his place for someone before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them)." Volume 1, Book 12, Number 831:

Narrated Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

Volume 2, Book 13, Number 22:

Narrated Ibn Umar:

The Prophet said, "Allow women to go to the Mosques at night."

Volume 2, Book 13, Number 23:

Narrated Ibn Umar:

One of the wives of Umar (bin Al-Khattab) used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Apostle : 'Do not stop Allah's women-slave from going to Allah's Mosques' prevents him."

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Mohammed and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr was her manumission.

Volume 2, Book 15, Number 88:

Narrated Um Atiya:

We used to be ordered to come out on the Day of Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

Volume 2, Book 15, Number 91:

Narrated Mohammed:

Um 'Atiyya said: "Our Prophet ordered us to come out (on Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-Arlya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-Atiya, 'Also those who are menstruating?' " Um-Atiya replied, "Yes. Do they not present themselves at Arafat and elsewhere?"

Volume 2, Book 15, Number 97:

Narrated Um-Atiya:

We were ordered to go out (for Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 2, Book 18, Number 161:

Narrated Abdullah bin Abbas:

The sun eclipsed in the life-time of the Prophet . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "

Volume 2, Book 22, Number 306:

Narrated Sahl bin Sad:

The people used to offer the prayer with the Prophet with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

Volume 2, Book 22, Number 326:

Narrated Sahl bin Sad As-Saldi :

The news about the differences amongst the people of BaniAmr bin Auf reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation between them. Allah's Apostle was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Apostle has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the mean-time Allah's Apostle came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance side-ways in his prayer but when the people clapped much he looked back and (saw) Allah's Apostle . Allah's Apostle beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Apostle went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Apostle ?"

Volume 2, Book 23, Number 341:

Narrated Abu SaId:

The women requested the Prophet, "Please fix a day for us." So the Prophet preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

Volume 2, Book 23, Number 386:

Narrated Aisha:

When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about

the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." (Aisha added): Allah's Apostle ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue.

Volume 2, Book 23, Number 392:

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Mohammed bin Haushab is in doubt as to which is right)." (Aisha added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Volume 2, Book 23, Number 393:

Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-'Ala', the daughter of Abi Sabra (the wife of Muadh), and two other women; or the daughter of Abi Sabra and the wife of Muadh and another woman.

Volume 2, Book 24, Number 541:

Narrated Abu Said Al-Khudri

On Id ul Fitr or Id ul Adha Allah's Apostle went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Apostle! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Masud, came and asked permission to enter. It was said, "O Allah's Apostle! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ub. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Masud said that he and his children deserved it more than anybody else." The Prophet replied, "Ibn Masud had spoken the truth. Your husband and your children had more right to it than anybody else."

Volume 2, Book 26, Number 595:

Narrated Aisha:

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabruur. "

Volume 2, Book 26, Number 714:

Narrated Hafsa:

(On Id) We used to forbid our virgins to go out (for Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Apostle who participated in twelve Ghazawats along with Allah's Apostle and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Apostle, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Apostle without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Apostle saying so and so (about women)?" She replied in the affirmative and said, "Let

my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at Arafat and at such and such places?"

Volume 2, Book 26, Number 739:

Narrated Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Apostle gave permission to the women to do so."

Volume 2, Book 26, Number 810:

Narrated Ibn Abbas:

The people were ordered to perform the Tawaf of the Ka'ba (Tawaf-al-Wada') as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

Volume 2, Book 26, Number 814:

Narrated Ibn Abbas:

A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a sub-narrator) said from his father, "I heard Ibn Umar saying that she would not depart. Then later I heard him saying that the Prophet had allowed them (menstruating women) to depart."

Volume 3, Book 29, Number 84:

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." Aisha added: Ever since I heard that from Allah's Apostle I have determined not to miss Hajj.

Volume 3, Book 34, Number 420:

Narrated Abu Huraira:

The Prophet said, "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slavegirl for service.'"

Volume 3, Book 43, Number 648:

Narrated Abdullah bin Abbas:

I had been eager to ask Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Koran saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with Umar (and on our way back from Hajj) he went aside (to

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet to whom Allah said:

'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn Abbas. They were Aisha and Hafsa."

Then Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle.

In those days it was rumoured that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)? The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..."

Umar told the whole story (about his wife). "On that the Prophet smiled." Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion (Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please

ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" Aisha knew that her parents would not advise her to part with the Prophet. The Prophet said that Allah had said:--

'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as Aisha did."

Volume 3, Book 44, Number 674:

Narrated Urwa bin Az-Zubair:

That he had asked Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." Aisha further said, "After that verse the people again asked the Prophet (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry..." (4.127)

What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) Aisha said, "Allah's saying in the other verse:--'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn Umar had told him the above narration and that Ibn Umar was in that army.

Volume 3, Book 48, Number 826:

Narrated Abu Said Al-Khudri:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Volume 3, Book 48, Number 829:

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the

city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realised that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakhwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So, I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person (Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said,

'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaïd bin Al-Hadir got up and said (to Sad bin Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Mohammed is His Apostle) and then said, 'O Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much knowledge of the Koran. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Koran. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: --

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.' Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

Volume 3, Book 49, Number 855:

Narrated Sahl bin Sad:

There was a dispute amongst the people of the tribe of Bani Amr bin Auf. The Prophet went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but

the Prophet did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet is detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet standing behind him. The Prophet beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet went ahead and lead the people in the prayer. When the Prophet finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet.

Volume 3, Book 50, Number 874:

Narrated Marwan and al-Miswar bin Makhrama:

(from the companions of Allah's Apostle) When Suhail bin Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet agreed to that condition and returned Abu Jandal to his father Suhail bin Amr. Thenceforward the Prophet returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kalthum bint Uqba bin Abu Muait who came to Allah's Apostle and she was a young lady then. Her relative came to the Prophet and asked him to return her, but the Prophet did not return her to them for Allah had revealed the following Verse regarding women:

"O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them (60.10)

Narrated Urwa: Aisha told me, "Allah's Apostle used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft-Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only)."

Volume 4, Book 51, Number 25:

Narrated Az-Zuhri:

Urwa bin Az-Zubair said that he asked Aisha about the meaning of the Koranic Verse:--

"And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3)

Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Apostle about it. So Allah revealed the following Verse:--

"They ask your instruction (O Mohammed!) regarding women. Say: Allah instructs you regarding them..." (4.127)

and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 4, Book 52, Number 43:

Narrated Aisha:

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

Volume 4, Book 52, Number 74i:

Narrated Abu Huraira:

Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Mohammed's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Volume 4, Book 52, Number 256:

Narrated As-Sab bin Jaththama:

The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet saying, "The institution of Hima is invalid except for Allah and His Apostle."

Volume 4, Book 52, Number 280:

Narrated Abu Sa'Id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Volume 4, Book 54, Number 464:

Narrated 'Imran bin Husain:

The Prophet said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Volume 4, Book 54, Number 465:

Narrated Abu Huraira:

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? They said, To Umar bin Al-Khattab.' Then I remembered Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Apostle?"

Volume 4, Book 55, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

Volume 4, Book 55, Number 623:

Narrated Abu Musa:

Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

Volume 4, Book 55, Number 635:

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for 'Allah's Cause.' His companion said, 'If

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

Volume 4, Book 56, Number 767:

Narrated Abu Juhaifa:

By chance I went to the Prophet at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Apostle had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Apostle came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet offered a two-Rakat Zuh'r prayer and a two-Rak'at Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick) .

Volume 5, Book 57, Number 113:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of Imran and Asiya, the wife of Pharaoh. And the superiority of Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

Volume 5, Book 57, Number 114:

Narrated Anas bin Malik:

Allah's Apostle said, "The superiority of Aisha over other women is like the superiority of Tharid to other meals."

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

Volume 5, Book 58, Number 164:

Narrated

Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

Volume 5, Book 58, Number 166:

Narrated Aisha:

I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

Volume 5, Book 58, Number 234:

Narrated Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 5, Book 59, Number 362:

Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'"

Volume 5, Book 59, Number 462:

Narrated Aisha:

Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Apostle had finished from that Ghazwa of his and returned.

When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna lillahi wa inna laihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was Abdullah bin Ubai Ibn Salul."

(Urwa said, "The people propagated the slander and talked about it in his (i.e. Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." Urwa also added, "None was mentioned as members of the slanderous group besides (Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah

bin Ubai bin Salul." Urwa added, "Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Mohammed's honour from you.'").

Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin Abd Manaf, whose mother was the daughter of Sakhr bin Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed.

Allah's Apostle called Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Apostle!) She is your wife and we do not know anything except good about her.' Ali bin Abi Talib said, 'O Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Apostle called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Apostle got up on the pulpit and complained about Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sad bin Mu'adh the brother of Banu Abd Al-Ashhal got up and said, 'O Allah's Apostle! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sad bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sad (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid bin Hudair who was the cousin of Sad (bin Mu'adh) got up and said to Sad bin Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Apostle was standing on the pulpit. Allah's Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O Aisha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'

When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle.' Then I said to my mother, 'Reply to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Koran, I said, 'By Allah, no doubt I know that you heard this (slandering) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle.

So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle was over, he got up smiling, and the first word he said was, 'O Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Apostle). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- "Verily! They who spread the slander Are a gang, among you....." (24.11-20)

Allah revealed those Koranic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:-

"And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'

Aisha further said:-" Allah's Apostle also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about Aisha).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

Volume 6, Book 60, Number 10:

Narrated Anas:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Apostle! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O Umar! Does Allah's Apostle haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:--

"It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah).. " (66.5)

Volume 6, Book 60, Number 55:

Narrated Mohammed bin Sirin:

I sat in a gathering in which the chiefs of the Ansar were present, and Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of Abdullah bin Utba regarding the question of Subai'a bint Al-Harith. Abdur-Rahman said, "But Abdullah's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin Amir or Malik bin Auf, and said, "What was the verdict of Ibn Musud about the pregnant widow whose husband had died?" He replied, "Ibn Musud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (i.e. Surat-at-Talaq) was revealed after the longer Sura (i.e. Surat-al-Baqara).'" (i.e. Her Idda is up till she delivers.)

Volume 6, Book 60, Number 98:

Narrated Urwa bin Az-Zubair:

That he asked Aisha regarding the Statement of Allah:

"If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." Aisha added, "The people asked Allah's Apostle his instructions after the revelation of this Divine Verse whereupon Allah revealed:

"They ask your instruction regarding women " (4.127) Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

Volume 6, Book 60, Number 139:

Narrated Abdullah:

We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet). "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

Volume 6, Book 61, Number 547:

Narrated Sahl bin Sad:

A lady came to the Prophet and declared that she had decided to offer herself to Allah and His Apostle. The Prophet said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The Prophet then asked him, "What do you know by heart of the Koran?" He replied, "I know such-and-such portion of the Koran (by heart)." The Prophet said, "Then I marry her to you for that much of the Koran which you know by heart."

Volume 7, Book 62, Number 130:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abdullah:

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Volume 7, Book 62, Number 30:

Narrated Abdullah bin Umar:

Allah's Apostle said, "Evil omen is in the women, the house and the horse."

Volume 7, Book 62, Number 33:

Narrated Usama bin Zaid:

The Prophet said, "After me I have not left any affliction more harmful to men than women."

Volume 7, Book 62, Number 35:

Narrated Aisha"

(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...' (4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).' (4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

Volume 7, Book 62, Number 29:

Narrated Ursa:

that he asked Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Apostle after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr. Allah's Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house.' a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)' (64.14)

Volume 7, Book 62, Number 40:

Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. Aisha added: I did not allow him to enter, but when Allah's Apostle came, I told him what I had done, and he ordered me to give him permission.

Volume 7, Book 62, Number 51:

Narrated Abu Jamra:

I heard Ibn Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn Abbas said, "Yes."

Volume 7, Book 62, Number 70:

Narrated Abdur-Rahman bin Yazid and Majammi bin Yazid.

the same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to

you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet

Volume 7, Book 62, Number 71:

Narrated Ursa bin Az-Zubair:

that he asked Aisha, saying to her, "O Mother! (In what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?' (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." Aisha added, "(Later) the people asked Allah's Apostle, for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

Volume 7, Book 62, Number 72:

Narrated Sahl:

A woman came to the Prophet, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "What have you got?" He said, "I have got nothing." The Prophet said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet asked (him), "How much of the Koran do you know (by heart)?" He said, "So much and so much." The Prophet said, "I have married her to you for what you know of the Koran."

Volume 7, Book 62, Number 81:

Narrated Uqba:

The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

Volume 7, Book 62, Number 86:

Narrated Aisha:

When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

Volume 7, Book 62, Number 114:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

Volume 7, Book 62, Number 119:

Narrated Ibn Abbas :

I had been eager to ask Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet likes). (66.4) till Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes)?" (66.4) He said, "I am astonished at your question, O Ibn Abbas. They were Aisha and Hafsa." Then Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in Awali-al-Medina, used to visit the Prophet in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Apostle and thus you will be ruined? So do not ask more from the Prophet and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., Aisha) in her manners for she is more charming than you and more beloved to the Prophet.' Umar added, "At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Apostle; has divorced his wives. Umar added, "The Prophet kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet) for Umar (to enter)?' The slave went in, talked to the Prophet about it and then returned saying, 'I have spoken to the Prophet and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet has given you permission.' Then I entered upon Allah's Apostle and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Apostle? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet smiled and then I said to him, 'Will you heed what I say, O Allah's Apostle? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion (Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Apostle! Ask Allah to forgive me.' Then the Prophet kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to Aisha. The Prophet had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet first entered upon Aisha. Aisha said to him, 'O Allah's Apostle! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

have been counting them one by one.' The Prophet said, 'The (present) month is of twenty nine days.' Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Koran: (66.4)

Volume 7, Book 62, Number 124:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

Volume 7, Book 62, Number 125:

Narrated Abdullah bin Abbas:

During the lifetime of Allah's Apostle, the sun eclipsed. Allah's Apostle offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Koran). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you." "

Volume 7, Book 62, Number 126:

Narrated Imran:

The Prophet said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

Volume 7, Book 62, Number 133:

Narrated Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

Volume 7, Book 62, Number 164:

Narrated Aisha:

Once Sada bint Zam'a went out at night for some need, and Umar saw her, and recognizing her, he said (to her), "By Allah, O Sada! You cannot hide yourself from us." So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet) was saying: "O women! You have been allowed by Allah to go out for your needs."

Volume 7, Book 62, Number 169:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

Volume 7, Book 63, Number 178:

Narrated Abdullah bin Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle . Umar bin Al-Khattab asked Allah's Apostle about that. Allah's Apostle said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

Volume 7, Book 63, Number 248:

Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

Volume 7, Book 63, Number 249:

Narrated Nafi:

Ibn Umar bin Al-Khattab divorced his wife during her menses. Allah's Apostle ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever Abdullah (bin Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn Umar further said, 'Would that you (people) only give one or two divorces, because the Prophet has ordered me so.'

Volume 7, Book 65, Number 329:

Narrated Abu Musa Al-Ash'ari:

The Prophet said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of ' Imran, and Asia, Pharoah's wife. And the superiority of Aisha to other women is like the superiority of Tharid to other kinds of food.

Volume 7, Book 65, Number 375:

Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle got up and went away, and I too, followed him till he reached the door of Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

Volume 7, Book 72, Number 715:

Narrated 'Ikrima:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Rifa'a divorced his wife whereupon AbdurRahman bin Az-Zubair Al-Qurazi married her. Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with Abdur-Rahman and asked (him), "Are these your sons?" On that AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow," Volume 7, Book 72, Number 734:

Narrated Ibn Abbas:

For one year I wanted to ask Umar about the two women who helped each other against the Prophet but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Apostle?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Hafsa and then to Um Salama and told her the same. She said to me, 'O Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Apostle and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Apostle and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allah's Apostle. During that time all the rulers of the nearby lands had surrendered to Allah's Apostle except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Apostle has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fires. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Apostle smiled and stayed there for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)

Volume 7, Book 72, Number 815:

Narrated Abdullah:

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

Volume 7, Book 72, Number 816:

Narrated Humaid bin Abdur-Rahman bin Auf

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 7, Book 72, Number 822:

Narrated 'Alqama:

Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" Abdullah said, "Why should I not curse those who were cursed by Allah's Apostle and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Koran but I have not found such a thing. Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).'

Volume 7, Book 72, Number 826:

Narrated Ibn Musud:

Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Apostle has cursed and who are cursed in Allah's Book too?

Volume 7, Book 72, Number 832:

Narrated Abdullah :

Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allah. Why should I not then curse those whom Allah's Apostle has cursed and that is in Allah's Book?

Volume 8, Book 73, Number 108:

Narrated Sa'd:

Umar bin Al-Khattab asked permission of Allah's Apostle to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When Umar asked permission to enter, all of them hurried to screen themselves the Prophet admitted Umar and he entered, while the Prophet was smiling. Umar said, "May Allah always keep you smiling, O Allah's Apostle! Let my father and mother be sacrificed for you !" The Prophet said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." Umar said, "You have more right, that they should be afraid of you, O Allah's Apostle!" And then he (Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Apostle?" The women replied, "Yes, for you are sterner and harsher than Allah's Apostle." Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"

Volume 8, Book 73, Number 182:

Narrated Anas bin Malik:

Allah's Apostle was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Apostle said, "Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

Volume 8, Book 73, Number 221:

Narrated Anas:

Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies)."

Volume 8, Book 73, Number 229:

Narrated Anas:

The Prophet was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels)."

Volume 8, Book 73, Number 230:

Narrated Anas bin Malik:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Prophet had a Had (a camel driver) called Anjasha, and he had a nice voice. The Prophet said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatada said, "(By vessels') he meant the weak women."

Volume 8, Book 74, Number 257:

Narrated Aisha:

(the wife of the Prophet) Umar bin Al-Khattab used to say to Allah's Apostle "Let your wives be veiled" But he did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Manasi.' Once Sauda, the daughter of Zam'a went out and she was a tall woman. Umar bin Al-Khattab saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He (Umar) said so as he was anxious for some Divine orders regarding the veil (the veiling of women.) So Allah revealed the Verse of veiling. (Al-Hijab; a complete body cover excluding the eyes). (See Hadith No. 148, Vol. 1)

Volume 8, Book 74, Number 278:

Narrated Abu Said:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet sent for him (Sa'd) and he came. The Prophet said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet and the Prophet said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Volume 8, Book 76, Number 456:

Narrated 'Imran bin Husain:

The Prophet said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

Volume 8, Book 76, Number 554:

Narrated 'Imran:

The Prophet said, "I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."

Volume 8, Book 76, Number 555:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

Volume 8, Book 78, Number 634:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.' On this, his companion said to him, 'Say: Allah willing!'" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Mohammed's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

Volume 8, Book 79, Number 711:

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, 'If Allah will (Allah willing).'" But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet said, "If Solomon had said, 'If Allah will' (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

Volume 9, Book 85, Number 79:

Narrated Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

I asked the Prophet, "O Allah's Apostle! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

Volume 9, Book 89, Number 321:

Narrated Aisha:

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:--(60.12) "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Volume 9, Book 92, Number 462:

Narrated Aisha:

After the slanderers had given a forged statement against her, Allah's Apostle called Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slander my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet mentioned the innocence of Aisha. (See Hadith No. 274, Vol. 6)

Volume 9, Book 93, Number 517:

Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah married me (to the Prophet in the Heavens)."

Volume 9, Book 93, Number 561:

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Volume 1, Book 3, Number 88:

Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin Aziz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife) at my breast." Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Apostle at Medina, and asked him about it. Allah's Apostle said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

Volume 1, Book 3, Number 97:

Allah's Apostle said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Mohammed (i.e. has embraced Islam).
2. A slave who discharges his duties to Allah and his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

Volume 1, Book 4, Number 227:

A woman came to the Prophet and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

Volume 1, Book 6, Number 295:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses."

Volume 1, Book 6, Number 304:

A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."

Volume 1, Book 6, Number 311:

A woman asked the Prophet about the bath which is take after finishing from the menses. The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

Volume 1, Book 6, Number 312:

An Ansari woman asked the Prophet how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So pulled her to me and told her what the Prophet meant.

Volume 1, Book 6, Number 318:

A woman asked Aisha, "Should I offer the prayers that which I did not offer because of menses" Aisha said, "Are you from the Hura'ura' (a town in Iraq?) We were with the Prophet and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." Aisha perhaps said, "We did not offer them."

Volume 1, Book 6, Number 326:

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-AlIfada). Ibn Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Apostle gave them the permission to leave (after Tawaf-AlIfada)."

Volume 2, Book 13, Number 18:

Narrated Ibn Umar:

I heard Allah's Apostle saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that Abdullah bin Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

Volume 2, Book 20, Number 192:

Narrated Ibn Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

Volume 2, Book 20, Number 193:

Narrated Ibn Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram."

Volume 2, Book 20, Number 194:

Narrated Abu Huraira:

The Prophet said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

Volume 2, Book 21, Number 288:

Narrated Qaza'a Ma'ula:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(freed slave of) Ziyad: I heard Abu Said Al-khudri narrating four things from the Prophet and I appreciated them very much. He said, conveying the words of the Prophet.

(1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram.

(2) No fasting is permissible on two days: Id-ul-Fitr and Id-ul-Adha.

(3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the Asr prayer till the sun sets.

(4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

Volume 2, Book 23, Number 370:

Narrated Zainab bint Abi Salama:

When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

Volume 2, Book 23, Number 371:

Narrated Zainab bint Abi Salama :

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Volume 3, Book 31, Number 172:

Narrated Abu Said:

The Prophet said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

Volume 3, Book 34, Number 264:

Narrated Ibrahim bin Sad from his father from his grand-father:

Abdur Rahman bin Auf said, "When we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sad bin Ar-Rabi. Sad bin Ar-Rabi said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' Abdur-Rahman replied, 'I am not in need of all that. Is there any market-place where trade is practiced?' He replied, 'The market of Qainuqa.' Abdur-Rahman went to that market the following day and brought some dried butter-milk (yogurt) and butter, and then he continued going there regularly. Few days later, AbdurRahman came having traces of yellow (scent) on his body. Allah's Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet said, 'Give a Walima (wedding banquet) even if with one sheep . ' "

Volume 3, Book 34, Number 280:

Narrated Abu Huraira:

The Prophet said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward."

Volume 3, Book 38, Number 505r:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I want to give up myself to you." A man said, "Marry her to me." The Prophet said, "We agree to marry her to you with what you know of the Koran by heart."

Volume 3, Book 46, Number 730:

Narrated Abdullah:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

Volume 3, Book 46, Number 733:

Narrated Abdullah bin Umar:

That he heard Allah's Apostle saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet and think that the Prophet also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

Volume 3, Book 48, Number 807:

Narrated Aisha:

The wife of Rifa'a Al-Qurazi came to the Prophet and said, "I was Rifa'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married AbdurRahman bin Az-Zubair but he is impotent." The Prophet asked her 'Do you want to remarry Rifa'a? You cannot unless you had a complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Apostle and Khalid bin Said bin Al-As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet?"

Volume 3, Book 48, Number 808:

Narrated Abdullah bin Abu Mulaika from Uqba bin Al-Harith:

Uqba married the daughter of Abu Ihab bin Aziz, and then a woman came and said, "I suckled Uqba and his wife." Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to enquire about that but they did not know that she had suckled their daughter. Then Uqba went to the Prophet in Medina and asked him about it. The Prophet said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband).

Volume 3, Book 48, Number 828:

Narrated Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her."

Volume 3, Book 49, Number 859:

Narrated Aisha:

The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis."

Volume 3, Book 50, Number 885:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Apostle and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle said, "Speak." He (i.e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Apostle ordered that she be stoned to death.

Volume 4, Book 52, Number 110:

Narrated Abdullah bin Umar:

I heard the Prophet saying, "Evil omen is in three things: The horse, the woman and the house."

Volume 4, Book 52, Number 111:

Narrated Sahl bin Sad Saidi:

Allah's Apostle said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

Volume 4, Book 55, Number 611:

Narrated Abu Huraira:

The Prophet said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Volume 5, Book 57, Number 119:

Narrated Hisham's father:

The people used to send presents to the Prophet on the day of Aisha's turn. Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of Aisha's turn and we too, love the good (i.e. presents etc.) as Aisha does. You should tell Allah's Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, "O Um Salama! Don't trouble me by harming Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

Volume 5, Book 59, Number 512:

Narrated Anas:

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet. The Prophet made her manumission as her 'Mahr'.

Volume 7, Book 62, Number 27:

Narrated Abu Huraira:

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

Volume 7, Book 62, Number 31:

Narrated Ibn Umar:

Evil omen was mentioned before the Prophet: The Prophet said, "If there is evil omen in anything, it is in the house, the woman and the horse."

Volume 7, Book 62, Number 32:

Narrated Sahl bin Sad:

Allah's Apostle said, "If at all there is bad omen, it is in the horse, the woman, and the house."

Volume 7, Book 62, Number 41:

Narrated Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

Volume 7, Book 62, Number 44:

Narrated Jabir:

Allah's Apostle forbade that a woman should be married to man along with her paternal or maternal aunt.

Volume 7, Book 62, Number 45:

Narrated Abu Huraira:

Allah's Apostle said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Volume 7, Book 62, Number 46:

Narrated Abu Huraira:

The Prophet forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for Ursa told me that Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

Volume 7, Book 62, Number 52:

Narrated Jabir bin Abdullah and Salama bin Al-Akwa:

While we were in an army, Allah's Apostle came to us and said, "You have been allowed to do the Mut'a (marriage), so do it." Salama bin Al-Akwa said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)."

Volume 7, Book 62, Number 54:

Narrated Sahl bin Sad:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet said, "What have you got?" The man said, "I have nothing." The Prophet said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Koran do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet said, "I have married her to you for what you know of the Koran "

Volume 7, Book 62, Number 58:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Apostle said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Apostle saw him leaving, he ordered that he e called back. When he came, the Prophet asked (him), "How much of the Koran do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet said, "Can you recite it by heart?" He said, 'Yes." The Prophet said, "Go I let you marry her for what you know of the Koran (as her Mahr).

Volume 7, Book 62, Number 63:

Narrated Sahl bin Sad:

While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Apostle!" The Prophet asked (him),

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

"Have you got anything?" He said, "I have got nothing." The Prophet said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Koran (by heart)?" He said, "Yes." The Prophet said, "Go, I have agreed to marry her to you with what you know of the Koran (as her Mahr)." 'And for those who have no courses (i.e. they are still immature). (65.4) And the Iddat for the girl before puberty is three months (in the above Verse).

Volume 7, Book 62, Number 66:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet said (to him). "Do you memorize something of the Koran?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet said, "We have married her to you for what you know of the Koran (by heart)."

Volume 7, Book 62, Number 79:

Narrated Sahl bin Sad As-SaIdi:

While I was (sitting) among the people in the company of Allah's Apostle a woman stood up and said, "O Allah's Apostle! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Apostle! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet said, "Do you know something of the Koran (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet said, "Go! I have married her to you for what you know of the Koran (by heart)."

Volume 7, Book 62, Number 82:

Narrated Abu Huraira:

The Prophet said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

Volume 7, Book 62, Number 113:

Narrated Abu Huraira:

Allah's Apostle said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

Volume 7, Book 62, Number 120:

Narrated Abu Huraira:

The Prophet said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)."

Volume 7, Book 62, Number 122:

Narrated Abu Huraira:

The Prophet said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

Volume 7, Book 62, Number 134:

Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...' (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: 'There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better.' (4.128)

Volume 7, Book 62, Number 166:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Apostle! I have been suckled by a woman and not by a man." Allah's Apostle said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

Volume 7, Book 62, Number 167:

Narrated Abdullah bin Musud:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Volume 7, Book 62, Number 168:

Narrated Abdullah:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Volume 7, Book 62, Number 173:

Narrated Jabir bin Abdullah:

The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Apostle further said, "(O Jabir!) Seek to have offspring, seek to have offspring!" Volume 7, Book 63, Number 251:

Narrated Humaid bin Nafi':

Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet when her father, Abu- Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.' " Zainab further said: I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.' " Zainab further said, "I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, "O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Apostle replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Apostle added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed." I said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

Volume 7, Book 63, Number 252:

Narrated Um Salama:

A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Apostle, and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Um Habiba: The Prophet said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

Volume 7, Book 71, Number 649:

Narrated Abdullah bin Umar:

Allah's Apostle said, "There is neither 'Adha (no contagious disease is conveyed to others without Allah's permission) nor Tiyyara, but an evil omen may be in three: a woman, a house or an animal."

Volume 7, Book 71, Number 666:

Narrated Abdullah bin Umar:

Allah's Apostle said, "there is neither 'Adha nor Tiyyara, and an evil omen is only in three: a horse, a woman and a house." (See the foot-note of Hadith No. 649)

Volume 7, Book 72, Number 818:

Narrated Asma:

(the daughter of Abu' Bakr) A woman came to Allah's Apostle and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

Volume 7, Book 72, Number 824:

Narrated Asma:

A woman asked the Prophet saying, "O Allah's Apostle! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

Volume 7, Book 72, Number 829:

Narrated Abu Juhaifa:

The Prophet forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

Volume 7, Book 72, Number 830:

Narrated Abu Huraira :

A woman who used to practise tattooing was brought to Umar. Umar got up and said, "I beseech you by Allah, which of you heard the Prophet saying something about tattooing?" I got up and said, "O chief of the Believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

Volume 8, Book 73, Number 204:

Narrated Anas bin Malik:

That he and Abu Talha were coming in the company of the Prophet towards Medina), while Safiya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet and the woman (i.e., his wife, Safiya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet (saying.) "O Allah's Apostle! Let Allah sacrifice me for you! Have you received any injury?" The Prophet said, "No, but take care of the woman (my wife)." Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she camel (by tightening its saddle, etc.) and both of them (the Prophet and Safiya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet said, "Ayibun,' abidun, taibun, liRabbina hamidun (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The Prophet continued repeating these words till he entered the city of Medina Volume 9, Book 86, Number 99:

Narrated Al-Qasim:

A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her will, then the Prophet cancelled that marriage." (See Hadith No. 78)

Volume 9, Book 86, Number 102:

Narrated Aisha:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Allah's Apostle used to like sweets and also used to like honey, and whenever he finished the Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Apostle to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Apostle! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allah's Apostle that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifiya, say the same."

So when the Prophet entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah's Apostle came near to me, I said to him, 'O Allah's Apostle! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Apostle! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

Volume 9, Book 89, Number 252:

Narrated Abdullah bin Umar:

Allah's Apostle said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." Volume 9, Book 92, Number 413:

Narrated Abu Said:

A woman came to Allah's Apostle and said, "O Allah's Apostle! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Apostle said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allah's Apostle came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Apostle! If she lost two children?" She repeated her question twice, whereupon the Prophet said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)

Volume 9, Book 92, Number 456:

Narrated Aisha:

A woman asked the Prophet about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, "How shall I clean myself with it, O Allah's Apostle?" The Prophet said, "Clean yourself" She said again, "How shall I clean myself, O Allah's Apostle?" The Prophet said, "Clean yourself with it." Then I knew what Allah's Apostle meant. So I pulled her aside and explained it to her.

Volume 1, Book 8, Number 367:

Narrated Abdul Aziz: Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Mohammed (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet. So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle."

Volume 3, Book 34, Number 362:

Narrated Abu Huraira:

The Prophet said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

Volume 3, Book 34, Number 363:

Narrated Abu Huraira and Zaid bin Khalid:

Allah's Apostle was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense."

Volume 2, Book 24, Number 570:

Narrated Al-Aswad:

Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. Aisha mentioned that to the Prophet who said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet and Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us."

Volume 2, Book 24, Number 572:

Narrated Anas:

Some meat was presented to the Prophet and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us."

Volume 3, Book 34, Number 364:

Narrated Aisha:

Allah's Apostle came to me and I told him about the slave-girl (Buraira) Allah's Apostle said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

Volume 3, Book 34, Number 378:

Narrated Abdullah bin Umar:

Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. Aisha told Allah's Apostle of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted."

Volume 3, Book 34, Number 435:

Narrated Zaid bin Khalid and Abu Huraira:

that Allah's Apostle was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

Volume 3, Book 34, Number 436:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Abu Huraira:

I heard the Prophet saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope."

Volume 3, Book 34, Number 440:

Narrated Aun bin Abu Juhaifa:

I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures."

Volume 3, Book 36, Number 483:

Narrated Abu Huraira: The Prophet prohibited the earnings of slave girls (through prostitution).

Volume 3, Book 41, Number 603:

Narrated Aisha:

Abu bin Zam'a and Sad bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet. Sad said, "O Allah's Apostle! My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam'a and take him into my custody as he was his son." 'Abu bin Zam'a said, 'he is my brother and the son of the slave-girl of my father, and was born on my father's bed.' The Prophet noticed a resemblance between Utba and the boy but he said, "O 'Abu bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

Volume 3, Book 46, Number 710:

Narrated Aisha:

Utba bin Abi Waqqas authorized his brother Sad bin Abi Waqqas to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allah's Apostle went (to Mecca) at the time of the Conquest, Sad took the son of the slavegirl of Zam'a to Allah's Apostle and also brought 'Abu bin Zam'a with him and said, "O Allah's Apostle! This is the son of my brother Utba who authorized me to take him into my custody." 'Abu bin Zam'a said, "O Allah's Apostle! He is my brother, the son of Zam'a' slave-girl and he was born on his bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed much resemblance (to Utba). Allah's Apostle said, "It is for you, O 'Abu bin Zam'a as he was born on the bed of your father." Allah's Apostle then told Sauda bint Zam'a to observe veil in the presence of the boy as he noticed the boy's resemblance to Utba and Sauda was the wife of the Prophet .

Volume 3, Book 46, Number 720:

Narrated Abu Musa:

Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

Volume 3, Book 46, Number 723:

Narrated Abu Musa Al-Ashari:

The Prophet said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

Volume 3, Book 46, Number 728:

Narrated Abu Huraira:

The Prophet said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami)."

Volume 3, Book 46, Number 731:

Narrated Abu Huraira and Zaid bin Khalid:

The Prophet said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offence, the Prophet said, "Sell her even for a hair rope."

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 3, Book 47, Number 765:

Narrated Kurib:

the freed slave of Ibn Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Apostle, that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

Volume 3, Book 49, Number 860:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death.

Volume 4, Book 51, Number 8:

Narrated Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas entrusted (his son) to his brother Sad bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sad took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sad said, "O Allah's Apostle! This is my brother's son whom my brother entrusted to me."

Then 'Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Apostle said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to Utba. Since then the boy did not see Sauda till he died.

Volume 4, Book 52, Number 255:

Narrated Abu Burda's father:

The Prophet said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (Mohammed). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master."

Volume 4, Book 53, Number 372:

Narrated Nafi:

Umar bin Al-Khattab said, "O Allah's Apostle! I vowed to observe Itikaf for one day during the Pre-Islamic period." The Prophet ordered him to fulfill his vow. Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Apostle freed the captives of Hunain without ransom, they came out walking in the streets. Umar said (to his son), "O Abdullah! See what is the matter." Abdullah replied, "Allah's Apostle has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi added:) Allah's Apostle did not perform the Umra from Al-Jarana, and if he had performed the Umra, it would not have been hidden from Abdullah.

Volume 4, Book 55, Number 578:

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son)."

Volume 4, Book 55, Number 655:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

Volume 4, Book 56, Number 678:

Narrated Abu Huraira:

Allah's Apostle said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

Volume 5, Book 58, Number 236:

Narrated Hisham's father:

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Volume 5, Book 58, Number 262:

Narrated Al-Bara bin Azib:

The first people who came to us (in Medina) were Mus'ab bin Umar and Ibn Um Maktum who were teaching Koran to the people. Then there came Bilal, Sad and 'Ammar bin Yasir. After that Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Apostle has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufasssal.

Volume 6, Book 60, Number 97:

Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property."

Volume 6, Book 61, Number 529:

Narrated Abu Said Al-Khudri:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

Volume 7, Book 62, Number 20:

Narrated Abu Burda's father:

Allah's Apostle said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

Volume 7, Book 62, Number 22:

Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

Volume 7, Book 62, Number 59:

Narrated Aisha:

(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

Volume 7, Book 62, Number 163:

Narrated Aisha:

The Prophet was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Volume 7, Book 63, Number 260:

Narrated Abu Huraira:

The Prophet forbade taking the earnings of a slave girl by prostitution.

Volume 7, Book 72, Number 817:

Narrated Aisha :

An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

Volume 8, Book 73, Number 151:

Narrated Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13)

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Volume 8, Book 77, Number 600:

Narrated Abu Said Al-Khudri:

That while he was sitting with the Prophet a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

Volume 8, Book 78, Number 629:

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Apostle. One of them said, "O Allah's Apostle! Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Apostle said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslami was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

Volume 8, Book 79, Number 708:

Narrated Aisha:

that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wala'. When Aisha mentioned that to the Prophet ; he said, "Buy her, for the Wala' is for the one who manumits."

Volume 8, Book 80, Number 741:

Narrated Aisha:

Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam'a got up and said, 'but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet said, "This child is for you. O 'Abu bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to Utba. Since then the boy had never seen Sauda till he died.

Volume 8, Book 80, Number 749:

Narrated Ibn Umar:

That Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's master said, "We are ready to sell her to you on the condition that her Wala should be for us." Aisha mentioned that to Allah's Apostle who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)."

Volume 8, Book 82, Number 821:

Narrated Abu Huraira and Zaid bin Khalid:

A bedouin came to the Prophet while he (the Prophet) was sitting, and said, "O Allah's Apostle! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allah's Apostle! Decide his case according to Allah's Laws. My son was a laborer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one-hundred sheep and a slave girl as a ransom for him. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws. The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for one year. And

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death (after she had confessed).

Volume 8, Book 82, Number 822:

Narrated Abu Huraira and Said bin Khalid:

The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal intercourse."

Volume 8, Book 82, Number 826:

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Apostle. One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Apostle, judge us according to Allah's Laws and allow me to speak (first)" The Prophet said to him, "Speak " He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about It), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death " Allah's Apostle said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be returned to you." Then the Prophet had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

Volume 9, Book 86, Number 101:

Narrated Aisha:

Allah's Apostle said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

Volume 9, Book 89, Number 303:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

Volume 9, Book 91, Number 365:

Narrated Abu Huraira:

While we were with Allah's Apostle a bedouin got up and said, "O Allah's Apostle! Settle my case according to Allah's Book (Laws)." Then his opponent got up and said, "O Allah's Apostle! He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile." The Prophet said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

receive one-hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

Volume 3, Book 34, Number 432:

Narrated Abu Said Al-Khudri:

that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Volume 4, Book 51, Number 10:

Narrated Ibn Abbas:

The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

Volume 8, Book 73, Number 97:

Narrated Haritha bin Wahb:

Al-Khuzai: The Prophet said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person." Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Apostle and take him wherever she wished."

Volume 2, Book 22, Number 325:

Narrated Kuraib:

I was sent to Aisha by Ibn Abbas, Al-Miswar bin Makhrama and Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two Rakat after the Asr prayer and to say to her, "We were informed that you offer those two Rakat and we were told that the Prophet had forbidden offering them." Ibn Abbas said, "I along with Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which it sent me to Aisha. Um Salama replied, "I heard the Prophet forbidding them. Later I saw him offering them immediately after he prayed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Apostle! I have heard you forbidding the offering of these (two Rakat after the Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two Rakat after the Asr prayer. The people of the tribe of Abdul-Qais came to me and made me busy and I could not offer the two Rakat after the Zuhr prayer. These (two Rakat that I have just prayed) are for those (missed) ones.

Volume 7, Book 62, Number 117:

Narrated Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears

of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him." The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realise that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar and what is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Um Zar, and give provision to your relatives.'" She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." Aisha then said: Allah's Apostle said to me, "I am to you as Abu Zar was to his wife Um Zar."

Volume 5, Book 59, Number 399:

Narrated Jafar bin Amr bin Umaiya:

I went out with Ubaidullah bin Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), Ubaidullah bin Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with

the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Apostle, I was told that the Prophet did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Apostle died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. Abdullah bin Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave.'

Volume 1, Book 8, Number 430:

Narrated Aisha: There was a black slave girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " Aisha added: That slave girl came to Allah's Apostle and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story. "

Volume 4, Book 53, Number 344:

Narrated Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Apostle. She went to him to ask for a maid-servant, but she could not find him, and told Aisha of her need. When the Prophet came, Aisha informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and Alhamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

Volume 4, Book 55, Number 645:

Narrated Abu Huraira:

The Prophet said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and

dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.'

Volume 7, Book 62, Number 38:

Narrated Um Habiba:

(daughter of Abu Sufyan) I said, "O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

Volume 7, Book 62, Number 89:

Narrated Anas:

The Prophet stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

Volume 7, Book 62, Number 148:

Narrated Aisha:

Allah's Apostle said, "O followers of Mohammed! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Mohammed! If you but knew what I know, you would laugh less and weep more!"

Volume 7, Book 64, Number 274:

Narrated Ali:

Fatima went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to Aisha. When the Prophet came, Aisha informed him about that. Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.' Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, 'Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, Alhamdulillah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant.'"

Volume 7, Book 64, Number 285:

Narrated Um Habiba:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(the wife of the Prophet) I said, "O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters."

Narrated Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated.

Volume 7, Book 67, Number 409:

Narrated Ka'b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet and ask him, or, till I send someone to ask him." So he went to the Prophet or sent someone to him. The Prophet permitted (them) to eat it.

Volume 7, Book 67, Number 410:

Narrated Abdullah that Ka'b had a slave girl who used to graze his sheep on a small mountain, called "Si'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

Volume 7, Book 67, Number 413:

Narrated Mu'adh bin Sad or Sad bin Mu'adh:

A slave girl belonging to Ka'b used to graze some sheep at Si'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, "Eat it."

Volume 8, Book 80, Number 757:

Narrated Aisha:

Sa'd bin Abi Waqqas and 'Abu bin Zam'a had a dispute over a boy. Sa'd said, "O Allah's Apostle! This (boy) is the son of my brother, Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam'a said, "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then the Prophet looked at the boy and noticed evident resemblance between him and Utba, so he said, "He (the boy) is for you, O 'Abu bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." Aisha added: Since then he had never seen Sauda.

Volume 9, Book 89, Number 293:

Narrated Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said, (This is) my brother's son whom my brother has asked me to take into my custody." Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Apostle said, "The boy is for you, O Abd bin Zam'a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to Utba. The boy did not see her again till he met Allah.

Volume 8, Book 80, Number 743:

Narrated Aisha:

I bought Barira (a female slave). The Prophet said (to me), "Buy her as the Wala' is for the manumitted." Once she was given a sheep (in charity). The Prophet said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us." Al-Hakam said, "Barira's husband was a free man." Ibn Abbas said, "When I saw him, he was a slave."

Volume 8, Book 80, Number 731:

Narrated Ibn Abbas:

(During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what He wished from that order and decreed

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband one-half (if the deceased has no children) and one-fourth (if she has children)."

Volume 9, Book 93, Number 506:

Narrated Abu Said Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa'Id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.'"

Volume 1, Book 11, Number 694:

Narrated Anas bin Malik:

One night an orphan and I offered the prayers behind the Prophet in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

Volume 1, Book 12, Number 830:

Narrated Anas:

The Prophet prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

Volume 3, Book 47, Number 755:

Narrated Urwa from Aisha:

The wives of Allah's Apostle were in two groups. One group consisted of Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused Aisha to her face so much so that Allah's Apostle looked at Aisha to see whether she would retort. Aisha started replying to Zainab till she silenced her. The Prophet then looked at Aisha and said, "She is really the daughter of Abu Bakr."

Volume 3, Book 48, Number 827:

Narrated Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet who turned his face aside." Uqba further said, "I went to the other side and told the Prophet about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet ordered him to divorce her.

Volume 8, Book 73, Number 170:

Narrated Anas bin Malik:

The Prophet came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu

Qalaba said, "The Prophet said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it".

Volume 8, Book 73, Number 237:

Narrated Um Salama:

(One night) the Prophet woke up and said, "Subhan Allah ! How many treasures have been (disclosed) sent down! And how many afflictions have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings (for praying)?" (He meant by this his wives.) The Prophet added, "A well-dressed soul (person) in this world may be naked in the "Hereafter." Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allahu Akbar*.' " [* Allah is great]

Volume 1, Book 4, Number 228:

Fatima bint Abi Hubaish came to the Prophet and said, "O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes."

Volume 1, Book 6, Number 303:

Fatima bint Abi Hubaish said to Allah's Apostle, "O Allah's Apostle! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Apostle replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Volume 1, Book 6, Number 322:

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

Volume 1, Book 8, Number 358:

Narrated Sahl: The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying).

Volume 5, Book 58, Number 245:

Narrated Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Koran outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Koran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Koran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Koran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu-Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."

At that time the Prophet was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Apostle said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Apostle with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle said, "Yes." Abu Bakr said, "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Apostle and Abu Bakr, a reward equal to

their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Mohammed and his companions." Suraqa added, "I too realised that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Mohammed and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Koran by Allah's Apostle who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Apostle proceeded on his way.

Narrated Urwa bin Az-Zubair: Allah's Apostle met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Apostle and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani Amr bin Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansar who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when the sunshine fell on Allah's Apostle and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani Amr bin Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of Asad bin Zurara. When his she-camel knelt down, Allah's Apostle said, "This place, Allah willing, will be our abiding place." Allah's Apostle then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle then built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

(Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")

Volume 3, Book 47, Number 796:

Narrated Aiman:

I went to Aisha and she was wearing a coarse dress costing five Dirhams. Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Apostle I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

Volume 2, Book 24, Number 569:

Narrated Ibn Abbas :

The Prophet saw a dead sheep which had been given in charity to a freed slavegirl of Maimuna, the wife of the Prophet . The Prophet said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

Volume 3, Book 34, Number 269:

Narrated Aisha:

Utba bin Abu Waqqas took a firm promise from his brother Sad bin Abu Waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. Utba's) son. In the year of the Conquest (of Mecca) Sad bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet Sad said, "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle said, "The boy is for you. O 'Abu bin Zam'a." Then the Prophet said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

Volume 3, Book 34, Number 421:

Narrated Aisha:

Sad bin Abi Waqqas and 'Abu bin Zam'a quarreled over a boy. Sad said, "O Allah's Apostle! This boy is the son of my brother (Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam'a said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to Utba and then said, "The boy is for you, O 'Abu bin Zam'a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

Volume 3, Book 38, Number 500:

Narrated Ibn Ka'b bin Malik from his father:

We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet permitted him to eat it. Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep . "

Volume 3, Book 46, Number 719:

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are the Sadaqat (i.e. charitable gifts) of our folk." Aisha had a slave-girl from that tribe, and the Prophet said to Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet)."

Volume 3, Book 46, Number 736:

Narrated Abdullah bin Umar:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Apostle said (to Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator." Volume 3, Book 47, Number 799:

Narrated Ibn Shihab Az-Zuhri: Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e. Anas's mother who was also the mother of Abdullah bin Abu Talha, gave some date-palms to Allah's Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

Volume 3, Book 47, Number 803:

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?" Volume 4, Book 54, Number 515:

Narrated Sad bin Abi Waqqas:

Once Umar asked the leave to see Allah's Apostle in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Apostle admitted Umar, Allah's Apostle was smiling, Umar asked, "O Allah's Apostle! May Allah keep you gay always." Allah's Apostle said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Apostle?" They replied, "Yes, for you are a fearful and fierce man as compared with Allah's Apostle." On that Allah's Apostle said (to Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours." Volume 5, Book 57, Number 32:

Narrated Sad bin Abi Waqqas:

Umar bin Al-Khattab asked the permission of Allah's Apostle to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Apostle.

When Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and Umar came in while Allah's Apostle was smiling, Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Apostle?" They said, "Yes, for you are harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

Volume 6, Book 60, Number 124:

Narrated Aisha:

Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part." (4.128)

Volume 7, Book 62, Number 2:

Narrated Ursa:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

that he asked Aisha about the Statement of Allah: 'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

Volume 7, Book 62, Number 62:

Narrated Aisha:

(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying).

Volume 9, Book 86, Number 95:

Narrated Urwa:

That he asked Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith.)

Volume 3, Book 29, Number 85:

Narrated Ibn Abbas:

The Prophet said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him), "Go along with her (to Hajj)."

Volume 4, Book 52, Number 250:

Narrated Ibn Abbas:

That he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

Volume 5, Book 58, Number 125:

Narrated Anas:

When Abdur-Rahman bin Auf came to us, Allah's Apostle made a bond of fraternity between him and Sad bin Ar-Rabi who was a rich man, Sad said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. Idda) of divorce. Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Apostle bearing the traces of yellow scent over his clothes. Allah's Apostle asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet said, "Arrange a marriage banquet even with a sheep."

Volume 6, Book 61, Number 548:

Narrated Sahl bin Sad:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

A lady came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said, "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Apostle said, "Do you have anything to offer her?" He replied, "No, by Allah, O Allah's Apostle!" The Prophet said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle, not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Apostle said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Apostle saw him going away, so he ordered somebody to call him. When he came, the Prophet asked him, "How much of the Koran do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet said, "Go, I have married this lady to you for the amount of the Koran you know by heart."

Volume 7, Book 62, Number 24:

Narrated Sahl bin Sad As-SaIdi:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to give you myself in marriage (without Mahr)." Allah's Apostle looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Apostle said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Apostle saw him going, he ordered that he be called back. When he came, the Prophet said, "How much of the Koran do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet said, "Do you know them by heart?" He replied, "Yes." The Prophet said, "Go, I marry her to you for that much of the Koran which you have."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of Id, and the Black people were playing with shields and spears; so either I requested the Prophet or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 15, Number 103:

Narrated Urwa on the authority of Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet was lying covered with his clothes. Abu Bakr scolded them and the Prophet uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of Id and the days of Mina." Aisha further said, "Once the Prophet was screening me and I was watching the display of black slaves in the Mosque and (Umar) scolded them. The Prophet said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

Volume 4, Book 52, Number 155:

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Narrated Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of Id when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Volume 4, Book 56, Number 730:

Narrated Aisha:

That during the Mina days, Abu Bakr came to her, while there were two girls with her, beating drums, and the Prophet was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. Aisha added, "I was being screened by the Prophet while I was watching the Ethiopians playing in the Mosque. Umar rebuked them, but the Prophet said, "Leave them, O Bani Arfida! Play. (for) you are safe."

Volume 3, Book 47, Number 754:

Narrated Aisha:

The people used to send gifts to the Prophet on the day of my turn. Um Salama said: "My companions (the wives of the Prophet Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent. Volume 1, Book 6, Number 325:

(the wife of the Prophet) I told Allah's Apostle that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet told her to depart.

IMMIGRATION IN ISLAMIC DOCTRINE AND HISTORY

Author: Bill Warner

Estimated Range of Dating: 2010

Hijra is the Islamic doctrine of Jihad by migration.

Hijra is a political tactic Mohammed used to conquest a Kafir (non-Muslim) country.

In recent months, immigration from Islamic countries to Europe has become one of the continent's most serious issues in decades. A variety of different people are currently coming to Europe through the Balkans and the Mediterranean, including those whose lives were destroyed by the Jihad of the Islamic State. Nevertheless, various security agencies report warriors, who would like to bring Jihad to Europe, are traveling among them as well. By far, the largest share of the new immigrants are the economic migrants driven by the prospect of a better life ensured by social systems of the European countries. It is also no secret that Muslims are the largest part of the immigrants. While most of the discussions on immigration deal chiefly with the economic and security consequences of Muslim immigration to Europe, this article aims to analyze what position immigration has in the doctrine of Political Islam. Furthermore, we will also reflect on the current situation and what lessons could be drawn from history.

Dualism

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The Islamic political doctrine has two contradictory approaches to immigration - as it actually does to many other issues. Such dualism is an inherent part of Islam and is best understood when the following two verses from Koran are compared.

Koran 2:256 There shall be no compulsion in [acceptance of] the religion.

Koran 9:29 Make war on those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful... Even though the message of the verses above may seem to be contradictory, both of them are part of the book that is regarded by Muslims as the exact words of Allah. Both of them are valid and Muslims can choose one or another, depending on outer circumstances.

Hijra

The doctrine of immigration is handled in a similar way. It can be found particularly in the Sira – The Life of Mohammed. In 622 CE, Mohammed left Mecca for Medina because Meccans considered him to be the source of conflicts and did not want him to be their fellow-citizen anymore. This event is called Hijra and is crucial in Islamic history. Hijra is not only the beginning of Islamic calendar, but it also marks the divide between the Meccan Koran and the Medinan Koran and the transition from religious Islam to political Islam.

During his thirteen-year career as a preacher, Mohammed converted approximately 150 people to Islam in Mecca. Within the course of ten years of Jihad (following his migration to Medina), Mohammed spread Islam throughout Arabia. The fact that the Islamic calendar starts with Mohammed's immigration to Medina and not with his birth, death, or the first Koranic revelation indicates the significance of this event for the success of Islam.

Immigration to Islamic Countries

The first concept of Hijra originated in Mohammed's migration from Mecca to Medina. In Islam Mohammed is the perfect pattern of moral conduct for each Muslim. Therefore, if a Muslim is in a place where he cannot practice his ideology, he is supposed to do as Mohammed did and leave such a place. He should move to where Sharia law constitutes legal order and where he can follow the imperatives of the Islamic doctrine.

The Islamic State refers to this order in its propaganda videos. It reminds European Muslims of their religious obligation to leave for a country where Sharia is the governing law and to participate in Jihad in Allah's cause.

Jihad

Muslim migration to the countries governed by Kafirs (unbelievers) did not have great significance in the past. Instead, Islamic scholars dating back to the 9th century, considered staying in non-Islamic countries to be dangerous, since it can weaken Muslims' belief. Until the late modern period, Islam was spread primarily through armed Jihad.

Successful spreading of Islam was ensured by constant repetition of the following time-proven pattern: inhabitants of a certain country or region were given a choice - either convert to Islam or go to war. If the offer for conversion was declined, Islamic armies invaded the country. If the Muslims won on the battlefield, many of the conquered men were killed and the women and children were captured as spoils of war or sold on the slave markets.

A subjugated status, called "dhimmi," was imposed upon those not killed or taken away. Life as a dhimmi was so difficult and degrading for unbelievers they gradually converted to Islam to become regular citizens. In some regions, this process took a couple of centuries due to the fact that dhimmis were persistent in declining conversion to Islam. Eventually, this approach was successful and transformed Christian Near East, Northern Africa and Asia Minor into Muslim lands. Buddhist areas in Afghanistan, Hindu areas in India and Pakistan, or Zoroastrian Persia encountered similar destinies as well. Muslim conquest of such areas was even crueller because, in accordance with the doctrine of Political Islam, dhimmi status can be granted only to Jews and Christians.

Immigration to non-Islamic Countries

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

Muslims did not come to the western lands of the Kafir in high numbers until the second half of the 20th century. The main motivating factors were economic. Many Western European countries went through a period of unusual surges in industrial production and the European workforce was insufficient to satisfy labor demand. At that time, numerous Western politicians thought a workforce from Muslim countries would stay in Europe for several years and, once Muslim workers earned some money, they would return to their families in their home countries. However, that was not the case. Instead, these workers' families joined them and settled in the hosting countries permanently.

A large number of Muslims who migrated to the West convinced the Islamic scholars to rethink their attitude to this issue. They agreed if they had forbidden mass immigration, they would only alienate the migrants. Instead, they focused on drawing up of a legal-religious framework to enable the migrants to keep their Muslim identity as well as to make use of their immigration for the benefit of Islam. The agreement on this framework contained five main points:

- Muslims are part of the Islamic nation, called the Ummah, wherever they live.
- Life in non-Islamic countries is undesirable, but possible, if the migrant behaves as an exemplary Muslim.
- Each migrant is obliged to constantly strengthen his religious identity and keep their distance from everything contradictory to Islam. In order to strengthen his religious identity, he should build mosques and be their benefactor, as well as set up Muslim schools [the propagation centre for the Islamic ideology], cultural centers and shops.
- Each migrant is supposed to promote the objectives of the Muslim community, both in the religious and the political field and he shall not make difference between those two.
- Muslims in the West are supposed to spread Islam in the declining and spiritually void Western societies.

The purpose of all these points has been to force Muslims to perceive their religious identity as more important than their national identity, to segregate them from the majority society and to make them agents for spreading Islam in the world. The substantial requirement was that they would live separate from Kafirs and would not make friends within the Kafir societies. Making friends with Muslims and segregating from non-Muslims is called *Al Walaa wa al Baraa*. This Arabian term could be translated as "loyalty and disownment" and stems from the Koran.

Koran 58:22 You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.

These ideas didn't remain just a plain theory of the Islamic scholars, they really took root in the lives of numerous Western Muslims. A lot of factors played roles in this process. The essential one is the fact that immigrants brought their traditional values of the Islamic doctrine with them. In their host countries, they gathered in closed communities with their fellow believers, which further reinforced such values. The religious commitment of the children and grandchildren of the original immigrants was reinforced by the fact that it was getting increasingly more difficult to succeed in the labor market.

Another key factor was that Western politicians declared multiculturalism to be the official ideology, which meant giving up on promoting common values in their countries. One of the key postulates of multiculturalism is that no culture may be regarded as more valuable than another one. This opened the way for spreading very radical ideas incompatible with the constitutions, legal orders, and essential values of the Europeans. Their propagators consider themselves to be untouchable to a large extent, since attacking their opinions could be interpreted as an expression of xenophobia or hatred.

Nevertheless, CSPI has focused on studying mainly the primary Islamic political doctrine, that is the doctrine of Allah and Mohammed, which can be found in the Koran, Sira and Hadith. Those are the real sources of Islam. Islamic scholars, whose conclusions were discussed in the previous sections, also referred to the prophet Mohammed, since he was the one who actually used immigration as a tool for spreading Islam.

Mohammed as the Perfect Example

When Mohammed went to Medina, half the population were Arabian polytheists and the other half consisted of three Jewish tribes. Mohammed came to a place where Islam had very little backing. He claimed he was the last in the line of Jewish prophets. Nevertheless, he gained very little backing

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

from the Jews of Medina. It was the other way round. He claimed that Jews had intentionally corrupted and concealed God's revelations sent through the previous prophets. Therefore, it is not surprising the Jews of Medina kept a distance from him and that he was not very popular among them. Mohammed's Jew-hatred, in many places in the Koran, has its origins in this period of time.

Nevertheless, Mohammed was very skillful in getting the most out of the situation. He made use of the disputes among the three Jewish tribes. Each time Mohammed and his companions attacked one tribe, Jews from the other tribes did not help that tribe. Employing this tactic, Mohammed was able to conquer two Jewish tribes whose members were exiled and whose property was confiscated. When Mohammad attacked the third tribe, the Banu Qurayza, there was no one left in Medina who could help the besieged Jews. They finally surrendered, throwing themselves at Mohammed's mercy. Their sentence was not exile, as was the case with the two previous tribes, but death. Mohammed and his wife Aisha then looked on as his companions beheaded approximately 800 male members of the tribe.

In this way, Mohammed conquered Medina and it became a base for his power. After eight years, he also seized Mecca. At the end of his life, Islam dominated Arabia. Immigration to the town of unbelievers marked, in Mohammed's case, the beginning of the path to political power. Mohammed is not only inspiration for Muslim scholars, but he is also the binding moral example for all the Muslims. This theme is repeated more than 90 times in the Koran.

Koran 33:21 You have an excellent example in Allah's Messenger for those of you who put your hope in Allah and the Last Day and who praise Allah continually.

Koran 4:59 You who have believed, obey Allah and obey the Messenger and those in authority among you. The Koran emphasized several times that those who emigrated with Mohammed to the non-Muslim societies, and dominated them in favour of Islam, are perfect examples for Muslims, and Allah shall love them.

Koran 2:218 Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

The House of Islam and the House of War

The Islamic political doctrine divides world into dar al-Islam (the House of Islam) and dar al-Harb (the House of War). The former category involves countries governed by Islam and Sharia law. The latter category - the House of War - refers to Kafir countries. The ultimate goal of Political Islam is to incorporate the House of War into the House of Islam. This goal was proclaimed by Mohammed.

Sahih Muslim's Hadith Book 1, Number 31 Mohammed: "I have been ordered to wage war against mankind until they accept that there is no god but Allah and that they believe I am His prophet..."

This concept solves the problem of reconciling two different, or even contradictory, approaches to the Islamic migration. If Islamic practitioners feel they cannot apply Islamic ideology where they live, they can use the first approach and emigrate to dar al-Islam (land of Islam). If they already are in dar al-Harb (land of war) or would like to travel to the Kafir countries, they are supposed to use the second approach and use their migration to the benefit of Ummah and Islam.

Tactics

Those who choose the latter option are supposed to follow the example of Mohammed in Medina and gradually weaken the position of Kafir society. They should practice Jihad by means of speech, writing, or sword (depending on the conditions) and aspire to enshrine Sharia law.

The first migrants are not in an easy position. Until Islam has significant impact on the host society, it is sometimes necessary that Muslim immigrants participate in the activities forbidden by Sharia. That is enabled by the Islamic concept of "darura." Darura means that a Muslim can do what is generally forbidden and avoid doing what is ordered, if circumstances dictate. The concepts of kitman, tawriya, muruna and taqiyya (sometimes also referred to as "sacred deception") are similar tactics. They enable Muslims to lie, say a half-truth, not to say the full truth, or hide their real intentions if they do so for the benefit of Islam. Such tactics are, however, temporary. The ultimate goal is to establish an Islamic government, and impose Sharia law, so such practices are no longer needed. Until that time, Muslims can follow Mohammed's advice.

Sahih Bukhari's Hadith Volume 4, Book 52, Number 268 Allah's apostle said: "War is deceit."

Conclusion

NAZI IDEOLOGY OF ISLAM - ANALYSIS AND STATISTICS

The industrial revolution in the 19th century, and western civilisation's technical innovations in the 20th century prevented Islam from spreading by the traditional means of armed Jihad, enslaving elements of the Kafir population, and imposing dhimmitude on the rest of the population. Political Islam is, however, a practical tool of power. Facing this challenge, modern Islamic scholars found a way to utilize the economic emigration of their coreligionists heading toward Europe. They were inspired by Mohammed's life, his exile to Medina, and methods that enabled him to gradually dominate that city despite the majority of its citizens.

It would be wrong to assume that all economic immigrants to Europe in the past, or are currently coming, are active Jihadists. Unfortunately, there are no reliable statistics available, perhaps because of the nature of this topic. Nevertheless, there are other statistics available. 74% of the Muslims in Northern Africa and Middle East would like Sharia law to be the law of the land, and only half of them think this legal system should apply only to Muslims. It is possible that there are only few well-trained Jihad warriors among thousands of immigrants. Nevertheless, we can assume the demographic composition of immigrants coming to Europe at least approximately corresponds with the composition of population in their home countries. If it is the case, then almost three quarters of Muslim immigrants coming to Europe perceive religious Sharia law is a suitable framework for the official legislation. However, the Sharia law that is discussed more in detail here is contradictory to the law and constitutions of the European countries.

Studying history and the doctrine of Political Islam provides us with very valuable insight. Islam is not spread only by the professional terrorists who pressure Western governments by means of their violent acts to make many concessions, especially with regard to freedom of speech. A vital role in propagating Islam is played by Muslims who consider the Islamic political doctrine to have the same importance as the religious one. We can presume that European governments will keep submitting to the political requirements of Islam in the name of multiculturalism. If this is really the case, the migration of hundreds of thousands of Muslim immigrants only accelerates the process that is already happening. The process in question includes the decline of Western secular values, such as free speech and women's rights. They are suppressed by the violent political ideology of Islam.

References

- Pew Research Center. The World's Muslims: Religion, Politics and Society.
- Andrew Bostom. The Legacy of Jihad. Jihad Conquests and the Imposition of Dhimmitude – A Survey.
- The Middle East Quarterly. Should Muslims Integrate into the West?
- Sam Solomon, Elias Al Maqdisi. Modern Day Trojan Horse: The Islamic Doctrine of Immigration.
- Daniel Pipes. Taqiyya and Kitman: The Role of Deception in Islamic Terrorism
- One of the essential resources was the primary Islamic political doctrine that can be found in the Koran, Sira and Hadith (we used the Hadith of Sahih Bukhari and Sahih Muslim, which are regarded as the most reliable resources).